

# THE LONDON LITERARY GAZETTE, AND Journal of Belles Lettres, Arts, Sciences, etc.

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## REVIEW OF NEW BOOKS.

### YOUR TEETH!

*The Dentiste de la Jeunesse; or, the way to have sound and beautiful Teeth, preceded by the advice of the Ancient Poets upon the Preservation of the Teeth, &c. &c.* By J. R. Duval, Dentist; Translated and supplied with Notes by J. Atkinson, Surgeon Dentist, &c. London and Leeds, 1820. 8vo. pp. 161.

We have made "YOUR TEETH" our Head, for the sake of attracting peculiar attention to the very generally interesting book whose title we have partially extracted above. Yet, truly, this may seem needless, since they must be young indeed who are not aware of the importance of the subject, and extremely old who do not care for it. To all who come within the pale of life, from nine months to ninety years; to all who stand between that period, when Time itself is toothless, and that epoch when the devouring jaws of eternity are gaping for their final crash, this work must present much for rumination.

*The Dentiste de la Jeunesse* is rather an inauspicious Anglo-French mixture of a name; and hypercritics might feel disposed to imagine that the volume would be but so-so, which set out in so fantastic a manner; but, as no one can tell what sort of a mouthful of teeth may spring up from merely looking at the tumours of their cutting, so we would advise no one to form an opinion of a scientific publication from a mere glance at the first page. If in the present instance, for example, they persevere, as we have done, to the end, we can promise them that considerable amusement, if not instruction, will be their reward.

Quackery apart, Monsieur J. R. Duval is a very extraordinary person, as the following analysis "shall fructify unto you."

The preface is not remarkable for any great discovery, except it be that "Attention to the teeth is necessary at every age; and even when we have been deprived of some, still it is of very great importance to be able to preserve those which remain." Our readers will therefore observe, that, however

few the number of their remaining grinders may be, they ought to regard them with due care: in fact, we can well suppose that the value even of a stump augments as its neighbours successively disappear; as we love the last of our old friends apparently with the whole concentrated affection which we once bestowed on a whole row of them.

But our author does not rest his claim to universal interest on the simple appeal to the personal feelings of every individual; he sustains himself on the highest classical authorities; and with all that philosophy and astonishing erudition so happily illustrated by French writers, lays deep the foundations of his theory; and, accordingly, commences with a chapter containing the "*Advice of the Ancient Poets on the Preservation of the Teeth.*" This, it will be allowed, even by national jealousy, is a genuine, and an original mode of setting out with a treatise on teething and tooth-powders. It would have been long before so brilliant an idea entered the mind of a native of our land of fogs and stupidity. But to return to Mr. Duval and the ancient poets. Lucretius was, it seems, quite wrong in supposing that age demanded the fall of the teeth:

Nec minus in certo dentes cadere imperat ætas  
Tempore.

Had Mr. Duval practised in those days, the bard would have known better. Ovid was a wiser, as well as a more delicate observer of the teeth.—

Quid si præcipiam, ne fuscet inertia dentes;  
and Horace and Martial were strenuous advocates for keeping them clean. Plantus, Catullus, Herodotus, Palladius, Hippocrates, Juvenal, Macedonius, Petronius, Tibullus, Sammonicus, Galen, Virgil, Apuleius, and a hundred other illustrious authors, fortify Mr. Duval's positions.

"Petronius, in describing the luxury and effeminacy of a certain people, observes that they made use of silver tooth picks. Martial says 'the best tooth pick is the lentisk; if, however, you cannot procure a tender shoot, you may pick your teeth with a quill,' but this was not to be used too freely. Ovid forbids the picking of the teeth in company. The neglect of this rule by Esculapius, probably drew upon him the remonstrance of Martial: 'He was almost toothless,' says he, 'and the tooth-pick was constantly in his mouth.' The coquettes of Greece, when they were laughing, were in the habit of holding a little branch of myrtle, in order to display their beauty, between their teeth; this trait has not escaped the notice of the comic Alexis: perhaps however it may have been used for the sake of necessity. Hippocrates, and the other physicians of antiquity, recommended certain substances to be chew-

ed, for the purpose of removing a swelling of the gums, and of fastening loose teeth. From the advantages which have been experienced, some of these have been converted into articles of luxury. Such is the advice given by the ancient poets upon the preservation of the teeth; it is in vain to observe that Tibullus represents Venus as always sure to please, without having paid attention to the mouth: it is only by conforming to the precepts of the art, that we can give to the teeth that lustre alluded to by Ovid, in the following expression, 'I can perceive your attentions, by the whiteness of your teeth.' When Julia presented herself to Manlius, she shone, according to Catullus, by a flowery mouth: she doubtless possessed those teeth of snow so sung by the favourite of the muses, or that row of pearls so extolled by Lucian; the lustre of which was extolled by Theocritus, as above that of the finest marble of Paros.

"Let youth, who with too much security regard the loss of the teeth as an uncertain problem, remember, that according to Marcian, the figure cannot be agreeable when a front tooth is wanting; a Greek poet observes, that such a mouth has lost the graces with which it was decorated: Ovid wisely proposes as a remedy against love, to make her laugh who has defective teeth; attentive to this stratagem, ought not the young amante to recollect, that art is capable of supplying the defect, and should it not call to the remembrance of him, who wishes to please, the following lines:  
Si Chloe dans ses dents vous offre quelque appas,  
Par les vôtres, Daphnis, ne lui répondez pas."

Having in this way, and with so much learning, established the fact, that teeth are really useful and ornamental, and ought to be taken care of; our philosophical dentist very judiciously adds, "It is not enough to know with the poets, the mode of treating the teeth adopted by the ancients; it is of more importance to be acquainted with the best and most likely means of rendering and preserving them in a healthy state."

To supply this information, is the avowed object of his treatise; and, if it does invariably resolve into the conclusion that you ought always to employ a dentist, that only shows the extreme anxiety of the writer that the best assistance should be at hand for so momentous a matter as dentition and tooth-cleaning. That laudable anxiety is also further evinced by the references kindly furnished to preceding publications by the author, whose "*Dissertation upon the Accidents arising from the Extraction of the Teeth*," "*Propositions respecting Dental Fistulae*, Paris, 1814;" "*Historical Researches upon the Dentists' Art among the Ancients*, published at Paris in 1803;" "*Anecdotes His-*

torical, Literary, and Critical, in Medicine, Surgery, and Pharmacy, (Paris, 1785); "Bulletin de la Faculté de Médecine de Paris, 1808;" and "Reflexions upon Odontalgia;" (all which "see.") contain the fullest and most invaluable information.

Should the world not be inclined to buy all these tomes, it may be well to know how much intelligence is contained in *le* (we beg pardon, *the*) Dentiste: and in the first place it is worthy of remark, as Mr. Duval ingeniously states, "that the Latin word which signifies a tooth, is an abbreviation of another word, which implies chewing," and which proves that the teeth have always been considered by the ancients as formed especially for that operation."!!

This marvellous natural secret being ripped from the mystical and hieroglyphical oracles of the earliest sages; Mr. D. increases our admiration of his acumen and sagacity by further informing us, that "The teeth are found in most animals which live upon solid food, and they serve naturalists for the purpose of classing them into herbivorous, graminivorous, and carnivorous; and as man is endowed with all these different kinds, he is called omnivorous, that is, he is intended to eat of all."!!

The Ogre Man, thus felicitously defined by his edacious qualities, is fitted, as our readers who are concerned in the fact will be happy to learn, for his devouring purposes, in the following manner:

"When the mouth is opened the teeth exhibit themselves under the form of two semicircular rows of little white bodies, hard and shining; in the adult they are thirty-two in number, sixteen for each jaw: the four in the middle are flat and cutting, they are therefore called incisores or cutting teeth; from their connection with the four others of the lower jaw, which have the same name, there can be no doubt, that they are intended to cut, when they come in contact, like a pair of scissors. Upon the sides of these in each jaw are two teeth, which are more round and sharp, and which seem made to tear the aliment, like those of dogs, from which they borrow their name; (canine) they are also called eye teeth, because their root being exceedingly long, approaches the eye nearer than those of any other tooth; they do not however communicate with that organ, and the involuntary tears which are observed to flow when one of them is drawn, are also seen upon the extraction of one of the grinders; they are also called angular teeth, either on account of their form, or because being placed at each angle of the mouth, they regulate its extent: more backward, and on each side of these teeth, are five others called molars or grinders, two small, and three large, whose office it is to grind the food, and have the same effect in mastication as the mill stones have in a mill."

So provided with cutters, teasers, and grinders, including the wisdom teeth, it is strange that men should have fallen into such a blunder about these members, as to have regarded them as inorganic bodies *without life*, which Mr. Duval assures us has been

\* *Dons quasi dictus edens.*

the case; drawing, at the same time, this very obvious inference from it. (for he is literally *savont jusqu'aux dents*) viz. "From this circumstance arose no doubt the ingenious fable, which represents Cadmus as giving birth to men, by sowing the teeth of the dragon which he had slain."!!

Not being quite sure that men were born from teeth, we are, at all events, certain that teeth are exceedingly serviceable appendages to them, after they have been born. In this Mr. Duval bears us out: "If (says he) the orator to whom Rome had the honour of giving birth, compared the teeth to the chords of a musical instrument for the purpose of modifying the sound of the voice; if, in order to speak the Jewish tongue with more grace, St. Jerom caused his teeth to be filed; if they serve physiognomists with the means of calculating the probable longevity and moral character of man, and if they form one of the greatest ornaments of beauty, the parasite in his turn only esteems them for one function more important, in which he puts those organs into action for the purpose of dividing and grinding his aliment, which forms the object of his delight; the freshness of his appearance announces his having masticated well, and consequently the digestion has been perfect; which seems to verify an adage used by the Arabian physicians, 'he who does not masticate well, is an enemy to his own life.'" And this admirable axiom is immediately clenched by a quotation from the Arabic! "Illum qui non bene masticaverit, animam suam odisse constat."

The next branch handled by our author is that of the first dentition, or milk teeth; and here again, if he mounts into the third heavens, it will be acknowledged that he has the excuse of some connection with the *Vin Lactea*, or Milky Way. His exordium is in a style worthy of him, or of his translator. "Although," says he, "in general dentition is only considered as an operation by which the teeth tend to pierce and *traverse* the gums, in order to *arrange themselves in their places*, yet we cannot dispense with the necessity of considering it in a more extended point of view. The teeth, as well as every other part of the body, begin to exist from the earliest moments of life."

Nevertheless, "The child being born, the nourishment destined for him, proves that he has no need of teeth during the first year; it is true that infants have been born with one or more teeth, this was the case with a great monarch, (Louis XIV.) in whom the presence of a tooth at his birth seemed the presage of his future greatness."

This prophetic property of teeth is another recommendation to Mr. Duval's work; for it will readily be granted, that so extraordinary a quality, in addition to their common and daily usefulness, renders them of infinitely greater importance than any other organ. M. Duval proceeds to condemn the washing of infants in cold water, as prejudicial to the teeth; and with a marked severity, reprehends the mothers in Scotland for the practice, as giving their children the croup. "It has been remarked (he tells us) that this cruel disease, which speedily suffo-

cates the little sufferers, was endemic or peculiar to Scotland: and it is observable, that the Scotch plunge themselves and their children into cold water, even in the depth of winter!" Nor let any of our southern readers fancy that Mr. Duval approves more of their customs. No, addressing his countrywomen, he says; "To clothe a child as much as is requisite to shelter it from the sudden impressions of heat and cold, is what nature demands for an easy dentition; every where she offers us the example. Let us endeavour rather to imitate her, than to believe that we can do better, and leave to the English to make their children walk barefoot, according to the advice of their writers Locke, Floyer, Hamilton, and others." After this we are not surprised to learn that the French ladies are such admirable nurses that their milk sometimes absolutely *intoxicates* their babies!!

These little drunken animals, however, like other children, about the age of seven years, come to their second dentition, or permanent teeth; and in this department Mr. Duval's learning shines once more: "To see, (says he) two rows of teeth, as in the son of Mithridatus, or three, as in Hercules, must certainly excite our astonishment: perhaps, we might be tempted to doubt these facts, and consider them only as fables, if in a collection of observations published at Breslaw, in 1772, and dedicated to the celebrated Haller, Arnold had not reported, that he had seen a child, aged fourteen years, who had seventy-two teeth, thirty-two for each jaw, which were healthy and well placed in two rows, except the front ones, which were slightly irregular." The cutting of teeth in very old age, he also tells us, is not in the common course of nature, and facetiously proposes the following epitaph, composed by himself, for the general use of such exceptions to the rules of dentists.

Here lies an old person once toothless and hoary,  
Who renew'd all his teeth, and his health and his hair,  
And then was cut off in the height of his glory,  
After living two ages devoid of all care.

For these ultra-teethings, and other misconduct, the author mildly remonstrates with Nature: that *beneficent* mother is, as he justly observes, "sometimes forgetful in her operations, and wanders from the path which the Author of all things has marked out for her; sometimes she gives to certain teeth an oblique direction, again she transports them to a distance from their proper seat; here they cross each other, or they are so turned as to present one of their sides; there we observe one which presses against the lip, producing excoriation; again we find a tooth planted in the middle of the palate."

Oh! fie on Nature, to give dentists so much trouble as these confounded transpositions, transpositions, crossings, and plantings must

\* It is a common saying in France, that such a one *lies like a dentist*—"il ment comme un arracheur de dents;" from the dentists always assuring their patients that drawing a tooth will give no pain. Has Mr. Duval furnished any other ground?



occasion! We should like to see the skill of Duval employed in transplanting a grinder from the middle of the palate to some more appropriate situation.

Having administered this wholesome correction to nature, our author next falls foul of acids, for the mischief they do to his charge, the teeth. "The antients (as he tell us) were not ignorant of the injurious effects which acids have upon the teeth, the prophet Jeremiah expressly says, that if we eat unripe grapes the teeth will be set on edge; and Solomon, who was not unacquainted with the physical sciences, observed an analogy between the action of smoke upon the eyes, and that of vinegar upon the teeth." "Well may he exclaim after this, punning so happily upon the *blowing of flowers*. "By what fatality then are the minds of men fascinated with those powders which have an acid base? It is like the charm of a *fine flower*, which only yields an agreeable odour, that it may more effectually *strike a mortal blow* at those who dare approach it." Such persons are worse than beasts.

"If these truths should appear to some persons ill-founded, or of less weight than we believe they merit, we request them to recollect the lesson which has been given them by the cows, of which M. le Vaillant has given an account, from his own observation of their habits among the Caffres: according to this illustrious traveller, when these cows have eaten herbs which have a sour taste, their teeth are strongly set on edge; to relieve which, they mutually bite each others horns, when they cannot find any bones: those persons then, (i. e. such as are not blessed with horns) after using acids to clean their teeth, will try from the example of these animals, to soften their effects by gnawing their nails, and they will finish by biting their fingers."

But if this example will not suffice, lo another.

"Two young persons, Pasquin and Simone, were conversing together at the foot of a tree, which was situated in a garden, upon the properties of sage for cleaning the teeth; Pasquin even gathered some leaves of that plant, with which he rubbed his teeth and gums; but immediately became pale, lost his sight, his speech, and soon died: his face was swelled, and marked with black spots. Simone was accused of having poisoned this young man; when brought before the judge, she clearly explained to him by going to the foot of the tree, how the leaves of sage had been used by Pasquin, and illustrated it by rubbing her own gums with the same plant; but how great was the astonishment, when the same effects were immediately seen to ensue, and she died. To prevent a similar scene, the ma-

\* To balance his hatred of acids, Mr. D. expresses a love for saccharine matter. He says, "the example of many persons, and among others, that of the Duke of Beaufort, who though he eat daily more than a pound of sugar for the space of forty years, still preserved his teeth even to seventy years of age, firm and perfect; seems to prove that sugar is not hurtful to the teeth."

gistrate ordered the plant to be pulled up and destroyed, believing it to be venomous; and there was found among its twigs an enormous toad. It was, therefore, believed that this animal had communicated a pernicious quality to the leaves of a plant among which it delights to live."

The lesson from this is very rich—

"Whatever be the origin of this account, it may serve as a lesson to those who hold in their mouths, either for their teeth, or for any other purpose, certain substances, whose pernicious tendency they are unacquainted with."

Mr. Duval now warns his patients against certain things, which have been found by experience, (and he as usual quotes his authorities,) to be a little detrimental to the teeth. Among these, we may particularize cracking cherry stones, knocking your mouth in playing at blind-man's buff against the marble table of a commode or of a chimney, the stroke of a hammer, thumps with tennis balls, a push in the jaw with a foil; against all which practices, we join in dissuading those who wish to preserve a good show of teeth. Mr. Duval further advises any one whose teeth are "entirely knocked out of their sockets," not to *swallow them*; though Elian praises this act, in a wrestler whom he mentions (*Historiar. Diersar. lib. x. cap. xix.*). To this we may annex another piece of excellent counsel given by this prince of dentists. He proceeds:

"To represent a ferocious animal with teeth of iron is an ingenious idea which belongs to the style in which the prophet Daniel wrote: it is to arm ferocity with weapons of such a hardness, that sparks might be drawn from them. But confiding too much in this solidity, no one should imitate the example of him whose teeth gave sparks when struck with a flint, as related by Bartholin; he will also leave the bully to chew glass and stones, as well as those who have the indiscretion to crack nuts with their teeth. To use them thus, is to run the risque of breaking or of loosening them, or at least of producing an irritation which afterwards may become the source of pain and caries."

Biting threads, tying parcels, drawing corks and nails with your teeth; and moreover, waging them in any bet, ought prudently to be avoided. "Want of cleanliness also renders the mouth fetid, which in society where it is customary to embrace often, is a matter of importance."

This is in France, where fashion and costume too operate against the teeth, which leads their zealous patron to condemn inexorably slight clothing, crops, and shaving.

"It is not a matter of indifference with regard to the teeth, to submit the head to the caprices of fashion. Although pains in the teeth may have been cured, according to the report of some observers, by cutting the hair, we ought not to conclude, that we can always imitate without inconvenience the head-dress of Titus and of Caracalla, many persons could depose to the contrary."

"It sometimes happens, that the tooth-ache is produced every time that a person is

shaved; but we should not conclude with Hottinger, that the presence of the beard is a preservative against that malady. The carious and painful teeth of those venerable anchorites, who distinguished themselves by their long beards, have scarcely left us room to believe that any intimate connection exists between this part and the teeth."

There are many other things to be shunned, and many to be done; but we must now refer those of our readers who are desirous of further information on this subject, to the work itself, which they will find to be exceedingly particular in its directions on every misadventure and malady incident to teeth—to employ a dentist! This, indeed, is the sum of what we have gathered from it, and the whole may be summed up in the author's own words.

"If, notwithstanding all the precaution to preserve the teeth, certain disorders should still appear, yet we need not despair of a remedy; submitted to the vigilant eye of the professional man, his hand is often able to arrest the progress, and his counsel to remove the cause; but it is important to apply in the incipient state of the disease, for at a certain period, medical science is often unavailing, or precarious."

This course, gentle reader, will make your gums more odorous than the precious gums of Arabia; you may smile and even laugh without fear, and salute without apprehension: but as for the teeth, we would humbly suggest to Mr. Duval, in his own drollying style, that his last word above quoted, seems to us to be erroneous, since the best system of treatment that we can think of, is that which he appears to depreciate; namely, the *Pre-canorous* method.

*Jack Randall's Diary of Proceedings at the House of Call for Genius.* Edited by Mr. Breakwindow, &c. &c. London, 1820. pp. 75.

We ought in conscience to say a good word for this little *spirited* publication, since Mr. Breakwindow, whoever he is, has favoured us anonymously from time to time, with the effusions of his fancy. Having thought them worthy of a place in the *Literary Gazette*, we need hardly repeat, that as lively trifles, characterising one of the follies of the age, they seem to us amusing and ingenious. But the very preference which we have already displayed, cramps our purpose of illustration; and we are compelled, in allowing Jack Randall and his congenial Editor to put in their own blows, to reject those that hit hardest, for the sake of what are of a newer cast. The following, from the *Diary*, is Master Randall's picture of his "Changehouse" at different periods.

Who has e'er been at Randall's at day-break?  
and seen

The first gleam of light from the East stealing in,

And bright'ning the white chalks that on the  
Top-door,

Mrs. Randall has scored; and the pipes on the  
floor,

That, broken and crack'd, have fell from the  
hands

Of the *Coves* who love *light-twist*\*, at evening  
to cheer 'em?

Who loves them when sleeping, for stretch'd on  
the sand,  
Are the *Coves* rather cut†, in somnabulence  
near 'em.

Who has o'er been at Randall's, when twilight  
has lent

Inexpressible charms to this *hush-crib*, and sent  
All those who were *Swipers*, yet hated the day,  
To witness the spot where their feet lov'd to  
stray?

When the light that is streaming from the newly-  
lit Gas,

Sheds its ray on the *top tables, benches, and  
paines,*

And illumines the *light wet*, that now shines in each  
glass

Of the *Soakers* that sit in sweet Chancery Lane.

This night, just at nine, the *Kids* gan to drop-in,  
But seem'd undetermin'd for going or stopping;  
Which I thought unhandsome,—for most of them  
knew

I'd got all on purpose for them, clean and  
ready,

A *bran-new* fresh cargo of *Prime-wet me-through*;  
(A name *Trot* thought genteeler for gin than  
the *Deadly*.)

And I long'd just as much as a beau at a ball,  
To shew off in *prime style*, or a wit with his  
funning;

And 'twas my intention, when the *Chair* gave a  
cull

For *blue ruin*, to set this "*right sort of stuff*"  
running.

We now select an address to a renowned  
pugilist, in which the pun is fairly carried  
through.

To Mr. Painter, on his late *Pugilistic Combat* with  
the renowned *Tom Oliver*.

Oh, Painter! thou *Artist*, whom dame Nature  
owns,

For painting the *life, the flesh, and the bones*,  
In colours cerulean,—whose bright-tinted hue  
Could be drawn out, my old one, by no one but  
you.

Rejoice in your laurels, and *swig* the full cup;  
Let your old heart with triumph, and joy be  
elate,

For in *millng* tough Tom, and *sewing* him up,  
You've prov'd your executive powers most  
great.

Thou Raphael of fancy! your *fat* was the brush,  
And Tom's head was the *palate*, where many a  
blush

Of the *crimson* was drawn; but the *blue* and the  
*black*,  
You contriv'd to extract from his chest and his  
back.

Your powers of *handling* we saw in a trice,  
When your bunch of five‡ tickled his *mons*,  
and then *ribb'd* him;

And your genius for *keeping*, for just like a  
vice,

You held the old boy while you *face'd* and  
*fibb'd* him.

Oh! when Sir Thomas, by that *Miller Time*,  
Is sent *full trot* to that delicious clime,  
Where Rubens dwells, and Titian takes the  
air,

Thou Painter, fit for such a station rare,  
Come up to town and stand for the Professor's  
Chair.

\* Tobacco.

† Tipsey.

‡ The *millng* hand is often figuratively term-  
ed—"the bunch of five."

One poem more will suffice to give an  
adequate idea of the volume, to our classi-  
cal and female readers.

MOULSEY.

On Moulsey when the moon was bright,  
And comets wing'd their burning flight,  
Was heard the sound of *tax-cart* light,  
Of *Baldwin* rolling rapidly.

But Moulsey when the sun was high,  
Saw clouds of dust in myriads fly;  
For *prads* and *rattlers* rolled by  
Full *trot* in drunken revelry.

At early dawn was heard the "sing"  
Of—"Clear, Baldwin, clear the Fancy's ring,  
For soon Tom Crib will Randall bring,  
In buggy—to fight devilishly."

Then, then arose a murd'rous din;  
For Randall then came rattling in,  
And, when he gain'd the ropes within,  
He flung his *castor* vauntingly.

Then Turner rais'd a deafning shout,  
And whips wav'd high, and fists flew out,—  
For Belcher leap'd the ring without,  
And *pees'd* the *buffers* dexterously.

On, Turner, on—now *Nonpareil*,  
Let every blow in thunders tell,  
Your *mauleys* do their duty well,  
And *snill* the *fibber* gloriously.

His *ogles* now both look askance,  
His *chatterers* all in air now dance,  
Now, *Nonpareil*, thine is the chance,  
And thou hast won it easily.

Smile, Moulsey, smile, the sun again  
Shall once more *laze* upon thy plain,  
And dry each *claret* mantling stain  
That Turner has spilt willingly.

The grass once more shall grow upon  
The spot of all this slaughter ring fun,  
Where *blunt* was lost and *finneys* won,  
And *Deadly* guzzled merrily.

SHABEENY'S TIMBUCTOO, &c.

By J. G. Jackson.

Had we not become, through prac-  
tice, somewhat hardened reviewers, we  
could not so long have delayed the ex-  
ecution of our promise, to bring further  
parts of this curious and entertaining  
volume before our readers. In our No.  
171, we abridged Shabeeny's remark-  
able intelligence respecting Timbuctoo  
and Housa; and in 178, gave only a few  
miscellaneous extracts from Mr. Jack-  
son's more direct and personal labours.  
Referring to these, we now resume his  
interesting notices of various places and  
customs, &c. in Africa.

"The second part consists of letters,  
giving an account of various journeys through  
West and South Barbary, performed by the  
author: it is from these that our present  
selections are taken. The Emperor Soliman  
having marched from Fas to Morocco, sent  
orders to his nephew, Abd el Melk, the go-  
vernor of Santa Cruz, to join him with the  
garrison and merchants of that place. Mr.  
Jackson was of the party; and on the second  
day they reached the noble chain of the Atlas  
mountains. He gives the following descrip-  
tion of this superb region:

"This country abounds in extensive plan-

tations of olives, almonds, and gum trees;  
some plants of the (*fashook*) gum ammoniac  
are here discovered. Vines producing purple  
grapes of an enormous size and exquisite  
flavour: (*dergmuse*) the Euphorbium plant  
is discovered in rocky parts of the mountains;  
and great abundance of worm-seed and stick-  
liquorice.\* The indigo plant (*enneel*) is  
found here; as are also pomegranates, of a  
large size and a most exquisitely sweet fla-  
vour, and oranges. Ascending the Atlas,  
after five hours' ride, we reached a table-land,  
and pitched our tents near a sanctuary. The  
temperature of the air is cooler here, and  
the trees are of a different character; apples,  
pears, cherries, walnuts, apricots, peaches,  
plums, and rhododendrons, were the pro-  
duce of this region. The next morning, at  
five o'clock, the army struck their tents, and  
after ascending seven hours more, we met  
with another change in vegetation. Legu-  
minous plants began to appear; pines of an  
immense size, ferns, the *belute*, a species of  
oak, the acorn of which is used as food, and  
is preferred to the Spanish chesnut; elms,  
mountain-ash, *seedra* and *anobar*, the two  
latter being a species of the juniper. After  
this we passed through a fine campaign coun-  
try of four hours' ride: we were informed  
that this country was very populous; but our  
fakcer and guide avoided the habitations of  
men. We now began again to ascend these  
magnificent and truly romantic mountains,  
and in two hours approached partial cover-  
ings of snow. Vegetation here diminishes,  
and nothing is now seen but firs, whose tops  
appear above the snow; the cold is here  
intense; and it is remarkable, that the pul-  
lets' eggs that we procured in the campaign  
country just described, were nearly twice the  
size of those of Europe. Proceeding two  
hours further, we came to a narrow pass, on  
the east side of which was an inaccessible  
mountain, almost perpendicular, and entirely  
covered with snow; and on the west, a tre-  
mendous precipice, of several thousand feet  
in depth, as if the mountain had been split  
in two, or rent asunder by an earthquake:  
the path is not more than a foot wide, over  
a solid rock of granite. Here the whole army  
dismounted, and many prostrated in prayer,  
invoking the Almighty to enable them to pass  
in safety; but, however, notwithstanding all  
possible precaution, two mules missed their  
footing, and were precipitated with their bur-  
dens into the yawning abyss. There is no  
other pass but this, and that of Belawin,  
which is equally dangerous for an army; so  
that the district of Suse, which was formerly  
a kingdom, might be defended by a few men,  
against an invading army from Morocco of  
several thousands, by taking a judicious po-  
sition at the southern extremity of this narrow  
path and tremendous precipice, which is but  
a few yards in length. Proceeding north-  
ward through this defile, we continued our  
journey seven hours (gradually descending  
towards the plains of Fruga, a town of con-  
siderable extent, distant about fifteen miles  
from the mountains). Proceeding two hours

\* This root abounds all over Suse, and is  
called by the natives *Ark Suse*, i. e. the root of  
Suse: the worm seed is called *sheh*.



further, making together nine hours' journey, the army pitched their tents, and we encamped on another table-land, on the northern declivity of Atlas, at the entrance of an immense plantation of olives, about a mile west of a village, called Ait Musie, a most luxuriant and picturesque country. The village of Ait Musie contains many Jews, whose external is truly miserable; but this appearance of poverty is merely political, for they are a trading and rich people, for such a patriarchal country. The olive plantations at this place, and in many other parts of this country, do honour to the agricultural propensity of the emperor Muley Ismael, who planted them. They cover about six square miles of ground; the trees are planted in right lines, at a proper distance; the plantation is interspersed with openings, or squares, to let in the air. These openings are about a square acre in extent.

"In travelling through the various provinces of South and West Barbary, these extensive plantations of olives are frequently met with, and particularly throughout Suse. It appeared that they were all planted by the emperor Muley Ismael, whose indefatigable industry was proverbial. Wherever that warrior (who was always in the field) encamped, he never failed to employ his army in some active and useful operation, to keep them from being devoured by the worm of indolence, as he expressed it. Accordingly wherever he encamped, we meet with these extensive plantations of olive trees, planted by his troops, which are not only a great ornament to the country, but produce abundance of fine oil. The olive plantations at Ras El Wed, near Terodant in Suse, are so extensive, that one may travel from the rising to the setting sun under their shade, without being exposed to the rays of the effulgent African sun.

"We remained encamped at Ait Musie† three days, amusing ourselves by hawking with the prince's falconer, and hunting the antelope. Early in the morning of the fourth day, we descended the declivity of the Atlas, and travelling eight hours, we reached the populous town of Fruga, situated in the same extensive plain wherein the city of Morocco stands. From this village to Morocco, a day's journey, the country is one continued corn-field, producing most abundant crops of wheat and barley, the grain of which is of an extraordinary fine quality, and nearly twice the size of the wheat produced at the Cape of Good Hope.

"On our approach to the metropolis, the emperor sent the princes that were at Morocco to welcome the prince Abd El Melk. They were accompanied by 100 cavalry, who saluted our prince with the Moorish compliment of running full gallop and firing their muskets. These princes, who were relations of Abd El Melk, son of Abd Salam, shook hands with him respectively, and then kissed their own. This is the salutation when friends of equal rank meet. We entered the city of Morocco at the *Beb El*

*Mushoir*, which is the gate situated near the palace and place of audience, towards the Atlas mountains. The next day I had an audience of the emperor, who received me in (the *Jenan En neel*) the garden of the Nile, a small garden adjoining the palace, containing all the fruits and plants from the Nile of Egypt. The (*wordes filletly*) Tafilte-rose grows in great luxuriance in this garden, resembling that of China; the odour is very grateful and strong, perfuming the air to a considerable distance. This is the rose, from the leaves of which the celebrated (*attar el wordes*) i. e. distillation of roses is made, vulgarly called in Europe, *otto* of roses.

"The emperor declared the port of Santa Cruz to be shut; and that no European merchant of any nation should continue there."

In travelling from Morocco to Mogador, "the first day's journey is through the plains of Sheshawa, a fine champaign country abounding in corn; the mountains of Sheshawa, which are higher than any in Great Britain, have strata of oyster and other shells at the top of them.

Mr. J., on examination, found these strata several feet deep, and extending all the way down the mountains.

Leprosity, it appears, is still as prevalent in this part of Africa as it was once in Europe.

"There is (says our author), near to the walls of Morocco, about the north-west point, a village, called (*Deshira el Jeddani*) i. e. the Village of Lepers. I had a curiosity to visit this village; but I was told that any other excursion would be preferable; that the Lepers were totally excluded from the rest of mankind; and that, although none of them would dare to approach us, yet the excursion would be not only unsatisfactory but disgusting. I was, however, determined to go; I mounted my horse, and took two horse guards with me, and my own servant. We rode through the Lepers' town; the inhabitants collected at the doors of their habitations, but did not approach us; they, for the most part, showed no external disfigurement, but were generally sallow; some of the young women were very handsome; they have, however, a paucity of eyebrow, which, it must be allowed, is somewhat incompatible with a beauty; some few had no eyebrows at all, which completely destroyed the effect of their dark animated eyes. They are obliged to wear a large straw hat, with a brim about nine inches wide; this is their badge of separation, a token of division between the clean and unclean, which when seen in the country, or on the roads, prevents any one from having personal contact with them. They are allowed to beg, and accordingly are seen by the side of the roads, with their straw hat badge, and a wooden bowl before them, to receive the charity of passengers, exclaiming, (*attanic m'ta Allah*) 'bestow on me the property of God:' (*kushlik m'ta Allah*) 'all belongs to God!' reminding the passenger that he is a steward of, and accountable for the appropriation of his property; that he derives his property from the bounty and favour of God.

When any one gives them money, they pronounce a blessing on him; as (*Allah e zood kherik*) 'may God increase your good,' &c. The province of Haha abounds in lepers; and it is said that the Arganic oil which is much used in food throughout this picturesque province, promotes this loathsome disease!"

In another journey to Mequinas, by way of Rabat, it is stated—

"On the morning of the 15th, we pursued our journey to Mequinas, passing through a very fine country, inhabited by a Kabyl of Berebbers, called Ait Zemurh. We halted, at four o'clock P. M. at a circular Douar of these Berebbers, in a fine champaign country. The next morning, at five o'clock, we struck the tents, and proceeded through a dangerous country, infested by artful robbers, and the occasional depredations of the lion and other wild beasts, whose roaring we heard at a distance. We saw several square buildings, which our guides informed us were built by the Berebbers, for the purpose of destroying the lion. The patient hunter will conceal himself in one of these buildings, which are about five feet by seven, and will wait whole days for an opportunity to get a shot at the lion: these noble beasts are here said to be the largest in all Africa. After travelling this day ten hours, we pitched our tents at another circular encampment of the Zimurite Berebbers. These people drive in stakes and place thorny bushes round their encampment, eight feet high, and fill up the entrance every night with thorns, as the fiercest lions of Africa abound in the adjacent forests, and sometimes attack their habitations, accordingly they keep a large fire all night to deter the lions and other wild beasts from approaching."

At page 198, we find a curious paper on the excavated residences of the inhabitants of Atlas, which we subjoin; only prefacing that *Hel el Killeb* and *Ben el Killeb* are synonymous; the former signifies the *dog like race*, the latter the *sons of dogs*. In the Map of the World by Fran. Mauro. A.D. 1459, inserted in Dr. Vincent's Periplus of the Euxine Sea, the country of these people is described as lying N. W. of Abyssinia, or the country of Prester Jan; and they are there denominated *Benicheleh*, the province of Dogs; because the natives (as the map asserts,) have the heads of dogs. The orthography *Benicheleh* is however incorrect; the final *h* ought to be a *d*;—this is possibly an error of the press.

"The inhabitants of the snowy or upper regions of the Atlas live, during the months of November, December, January, February, and half of March, in caves or excavations in the mountains; the snow then disappears, and they begin to cultivate the earth.

"I have repeatedly heard reports of the (*Hel el Killeb*), dog-faced race; of the (*Hel Shual*), tailed race; and of the race having one eye, and that in the breast. It is extremely difficult to ascertain the origin of these reports, which are so involved in metaphor that the signification is not intelligible to Europeans; their existence is not

† Here the prince sent couriers to the emperor, to announce his approach.

doubted, however, in Africa. Of the *Hel el Killeb* some ignorant people affirm that the Almighty transformed one of the tribes of the Jews into these people, and that these are their descendants; others report them to be a mongrel breed, between the human and ape species; their strength is said to be very great. The Africans assert with considerable confidence, which is corroborated, that the *Hel Shual* have a tail half a cubit long; that they inhabit a district in the desert at an immense distance south-east of Morocco; that the *Hel El Killeb* are in a similar direction; that the latter are diminutive, being about two or three cubits in height; that they exclaim *bah, bah, bah*, and that they have a few articulate sounds, which they mutually understand among themselves; that they are extremely swift of foot, and run as fast as horses. The *Arimaspi* of Herodotus are called by the Arabs *Hel Ferdie*, these are represented by the Arabs of the desert as living at the foot of the lofty mountains of the Moon, near Abyssinia: the male and female are equally without hair on their head, having large chins and nostrils, like the ape species; they are said to have a language of their own; their costume is a *jelabea*, and a belt, without shoes or head dress; their country is said to abound in gold. It is "a consummation devoutly to be wished," that our knowledge of Africa should increase so as to enable us to unravel the mystery of these doubtful reports, to ascertain the degree of credit that is due to these mysterious traditions. These desiderata, however, can hardly be expected, whilst the present injudicious plans for the discovery of Africa are persevered in. We must, if we desire to discover effectually the hidden recesses and reported wonders of this continent, adopt plans and schemes very different from any that have hitherto been suggested; we must adopt a *grand system upon an extensive scale*, a system directed and moved by a person competent to so great an undertaking. The head or director of such an expedition should be master of the general travelling and trafficking language of Africa, the modern Arabic: he should moreover be acquainted with the character of the people, their habits, modes of life, religious prejudices, and fanaticism. A grand plan, thus directed, could hardly fail to secure the command of the commerce of Africa to Great Britain. Then the discovery of the inmost recesses would follow the path of commerce, and that continent, which has baffled the researches of the moderns as well as of the ancients, would lay open its treasures to modern Europe, and civilisation would be the natural result. Then would be the period to attempt the conversion of the Negroes to Christianity; and the standard of peace and good will towards men might be successfully planted on the banks of the *Nile El Kabeer*, or *Nile Assulan*, the Great Nile, or Nile of Sudan, or *Nigriti*, commonly called the Niger."

The following is a singular fact:

"Every house in Morocco has, or ought to have, a domestic serpent: I say ought to have, because those that have not one, seek

to have this inmate, by treating it hospitably whenever one appears; they leave out food for it to eat during the night, which gradually domesticates this reptile. These serpents are reported to be extremely sagacious, and very susceptible. The superstition of these people is extraordinary; for rather than offend these serpents, they will suffer their women to be exposed during sleep to their performing the office of an infant. They are considered, in a house, emblematical of good, or prosperity, as their absence is ominous of evil. They are not often visible; but I have seen them passing over the beams of the roof of the apartments. A friend of mine was just retired to bed at Morocco, when he heard a noise in the room, like something crawling over his head, he arose, looked about the room, and discovered one of these reptiles about four feet long, of a dark colour, he pricked it with his sword, and killed it, then returned to bed. In the morning he called to him the master of the house where he was a guest, and telling him he had attacked the serpent, the Jew was chagrined, and expostulated with him, for the injury he had done him: apprehensive that evil would visit him, he intimated to his guest, that he hoped he would leave his house, as he feared the malignity of the serpent; and he was not reconciled until my friend discovered to him that he had actually killed the reptile."

*A Tour through a Part of the Netherlands, France, and Switzerland, in the year 1817.* By Thomas Heger. London, 1820. 8vo. pp. 250.

We anticipated from the preface a rather more entertaining tour than this upon perusal has turned out to be. The writer, indeed, lays no claim to a very elevated station in travelling lore; but, even moderate as his pretensions are, we do not think that he has accomplished any thing which ought in sound judgment to have thrust his labours out of the private circle of friends into the public for suffrage. The most favourable view that we can take of the volume is, that the writer has journeyed abroad under the influence of very amiable feelings, and acted in a manner which it could be wished, for the credit of our country, were the fashion with all its tourists; but beyond this, we find little to praise. He went over a very beaten road; saw little that has not been described a thousand times; and, excepting a species of sentimentality belonging to one of the lower forms of the school of Sterne, has varied in no degree from the accustomed style of the note and common-place book. A bit of romance is super-added; and this is all that Mr. Heger produces in support of his right to publish a book. We are afraid we must not suit him in the critic court with costs (except the cost of our time); but will allow him a brief pleading. It is thus humbly that he sets forth his own capabilities.

"There is a kind of talent—I beg the critic's pardon, I mean a sort of—I really don't know how to call it, but a something which

has a knack of putting words together, till a kind of composition is effected, at which, those who are not over fastidious contrive to feel somewhat amused. It is here I make my stand, and I think not sufficiently in any body's way to run much chance of being molested. It is on the first step of the ladder to fame; and if by accident I should be jostled off, it won't much matter, as I have not far to fall."

We congratulate him on this fact; but still it is painful to fall even one step, and especially, for a *heavy body*, which in truth is the case here. At Brussels, the author mentions the following report, which we do not remember having heard before.

"One thing at least I must speak of on account of its extraordinary nature: the Americans, I forget the year, in order to destroy the Dutch shipping in the Texel, conveyed there several casks of a peculiar worm, which they emptied into those waters; the result was, that they ate their way into the hulks of the vessels, which in a short time became completely rotten; a piece of the timber, thus rendered useless, is preserved in spirits at this cabinet, containing still the destructive agents in the holes which they had made. I mention this circumstance because I do not remember that we have any such curiosity at our British Museum."

Another of the most agreeable extracts we can pick out, will sufficiently exemplify the writer's general manner. He and his companions set out for Rouvray.

"As there was a good deal of hill-work for the horses in this day's journey, we were not able to reach that town, and were obliged to put up at a lone house, at ten o'clock at night, about a mile out of the public road. The appearance of the place was rather against it, to those whose taste the use of comforts had spoiled for flock beds, jacketed sheets, and sanded tile floors; but where there is no choice, the proudest must yield:—we had walked up several of the hills, to save our horses, in the course of the day; and fatigue is not much disposed to quarrel with any place of rest.

"A large kitchen divided my room from that of my companions; and in a recess, at one extremity of it, was a bed, screened by a dirty old red-and-white chequered curtain, full of large holes; though one of which, at each extremity, we were greeted, on entrance, by a grim face, surmounted with a red cap, which once, no doubt, in its earlier servitude, had been able to confine the stubble which it encompassed; but, alas! subdued by its hard duty, it could no longer keep under the refractory bristles, which now stood on end through the breaches of their prison. Conceive to yourself a welcome of this sort, in a lone house, at the entrance of a wood nine miles through; and when you feel the alarm getting master of you, imagine a whispering from various quarters, without being able to see the mouths from whence it issued; then, when you have worked up your fears to an almost overwhelming pitch, just fancy to yourself, on suddenly looking up, an arm extended from a hole in the ceiling, beckoning a tall



figure, with a belt and hatchet, who had just come in at a back door; and when you have got the picture to this height of colouring, keep looking at it with all the chilly sensations which it inspires, till the recollection comes upon you, that, whatever the prospect, there is no eluding it; and I think you will have done enough for yourself in the way of terrors. There was no getting out of this business; so I judged it better to put a good face upon it, and, calling for a bottle of such wine as they had, and an omelet, we refreshed ourselves and retired to rest; but not before we had examined our separate cells, (without indeed appearing to do so,) to see that there was no way of entrance or exit, but by the door at which we were introduced: having settled matters on this point to our satisfaction, we separated.

"I must confess I did not like the appearance of things, but could hardly bring myself to believe in the residence of banditti so near the public road, except in the pages of romance. Caution, however, is always the right side of doubt; so, without taking off more than my coat and boots, I threw myself into bed, and lay divided between sleep and the adventure; but just as the former was getting a-head, and I had nearly forgotten where I was, I heard a strange breathing noise, close to the head of my bed, and began to fear I had not been sufficiently particular in examining my room; for no one could enter by the door, as I had taken care to double lock and bolt it. I listened again, and heard the breathing distinctly; my heart began now to quicken its pace a little, and had got from the quiet gentle walk into a trot: I thought that before it got into a gallop, it would be better to be on my legs, and prepared for the worst; so jumping out of bed, (as much as to say, who's afraid?) I rushed to the door, and unbolting it, disturbed one of the many occupants of the kitchen, which was by this time converted into a general chamber:—"Est-ce que Monsieur manque le P?" was the first exclamation which greeted my ear, in a female voice, since our arrival. "Non," replied I, "*je manque seulement la lumière*."—With the greatest good nature she brought me one, and showed her civility in so doing, at the expense of her modesty, for she had nothing on but her chemise; I wished her good night, and, having again secured my door, renewed my examination of the room.

"Darkness is a powerful ally to terrors; and it not unfrequently happens, that without its assistance, they are scarcely formidable enough to produce more than a start on the nerves which they assail. The breathing which I had heard, I now began to think could have been nothing but the wind, and the rustling of the leaves in the great wood beside us,—so valiant does a lighted candle make us. I was almost resolute enough by this time to be ashamed of myself; and out of bravado, was actually going to extinguish the light, when my hand was arrested by the dreaded sound. I listened attentively, and traced it to the place I at first imagined it issued from. There was now no longer a doubt upon the point; so, pulling my bed away

from the wall behind it, I discovered the real, the genuine night-mare; no sickly offspring of the fancy, mounted by a sleep-oppressing demon, but a good substantial horse, who, with a kindly snort, dismissed all my fears and anxiety: not even a window glass separated me from my welcome companion, and I was glad of it;—for there was more to allay my doubts in his physiognomy, than in that of any of his masters,—and, patting his neck through the hole in the wall, I wished him good night, and slept till six the next morning, without further fear or trembling.

"Had we given ourselves time to think, we should not have found it so difficult to account for the strange appearance of things, on our arrival at this place. The proximity of the wood might have accounted for the hatchet and belt, and the novelty of visitors in a carriage, for the silent reception and the respectful whispers, as well as for the arm that beckoned, in order, no doubt, to make silent enquiry about the unlooked-for guests. The fact is, the inhabitants of this lone residence were hewers of wood, and in all probability, (whatever their appearance,) full as honest as ourselves."

As Mr. H. observes no system in his lucubrations, we may be the more readily excused for following the same rule of want of rule. We shall therefore only briefly add, that he has made some blunders in his names of painters, speaks of the oaths of the Horaces, and commits a few other offences amenable to criticism. But as his performance has not challenged close examination, we shall now dismiss it, with the expression of a hope that the next will be better; if not, we shall aljure the lines in John Gilpin.

And when he next doth ride abroad,  
May we be there to see.

*An Introduction to the Knowledge of the Fungusses, &c. &c. London, 1820. pp. 20.*

When we opened this little publication, we thought we were about to fall upon some satire on men of sudden wealth, and equally sudden importance, brokers, nabobs, speculators, trading politicians, or such like; and were not disagreeably disappointed when we discovered that it was literally a *bona fide* scientific performance, to help the botanical student to a knowledge of mushrooms, champignons, toad-stools, and other fungi. These are divided into fourteen genera, (too few, we imagine,) and brief definitions given of each, are rendered more plain by coloured figures. The descriptions seem accurate; but are, perhaps, somewhat too technical without explanation for the use of learners. All elementary works ought to be, as the phrase is, adapted to the meanest capacities. We are glad however, to see any thing done to rescue this branch of botany from the neglect it experiences, and think this very small tract may afford both gratification and instruction to those who love to study the productions of nature, which are wonderful in the ant as in the elephant in the glow-

worm as in the planet in the fungus as in the oak.

#### THE GAROS.

In our last Number, we abridged, from the narrative of Francis Hamilton Esq., an account of the kingdom of Asam: the same authority supplies the following particulars respecting another oriental people, formerly more powerful than they now are; namely, *The Garos*.

Previous however to entertaining this subject, the author takes a brief view, chiefly statistical, of the countries adjacent to Asam, consisting of Bhotan and its dependencies Dalimkoth, Lukidwar, Baksa dwar, Ripudwar, &c. north of the Brahmaputra, and of Tripura, Monipur, Jaintiya, Kachlar, Chinghpoo, Nora, &c. to the south of that river. The people of the district of which Manipur is the capital, are called Moitay, and the country produces elephants, horses, buffaloes, and oxen. Its wonderful abundance, or the excessive disproportion of the precious metals may be imagined, when we say that twelve cows may be bought for a rupee, about twopenny half-penny a piece, and as much rice as a man can consume in a year for the same money! The sugar cane grows as thick as a man's leg.

It is to the westward of this that the remains of the Garo nation have retired to the hills for independence; all their territories on the plains having been gradually conquered by the Zemindars (Bengal) and other enemies. Mr. Hamilton's observations apply to the northern parts of the Garo country, the only preceding intelligence respecting which that we have seen, consists of the very short geographical note of Major Rennell, and some remarks on the southern side, by Mr. Eliot, who (as well as Major Rennell) writes the name, Garrow. The dimensions of the Garo dominions are now limited to about 100 miles in length from east to west, and thirty in breadth from north to south. The extreme difficulty of penetrating into this territory is the cause of its preservation: for Mr. Hamilton tells us "It seems a mass of hills from 1000 to 3000 feet of perpendicular height, and very steep; and although watered by numerous small streams contains scarcely any level land, the hills being every where immediately contiguous to each other. Towards the centre, I am credibly informed, that there are immense masses of naked rock, and even large spaces totally destitute of vegetation; but so far as I saw, and as I am told, is the case in by far the greater part of the territory, the hills, however steep, consist of a deep rich soil, and are fit for being cultivated by the hoe. The climate being very moist, such a soil produces almost luxuriant vegetation; and wherever undisturbed by cultivation, the mountains are covered by noble forests, that contain a great variety of trees and plants, highly ornamental, curious, and valuable."

Such Garo chiefs as remain upon the plains, are tributaries to other powers; and



we therefore confine our view to the occupants of the mountains, whom freedom and independence render worthy of contemplation.

"The Garos are a short, stout-limbed, active people, with strongly marked Chinese countenances, as is the case with all the aboriginal tribes of the mountains, from the Brahmaputra to Cape Negrais. In general the features of the Garos are harsh, but the chiefs are rather handsome, and their manners, in both urbanity and veracity, are superior to those of the Zemindars of Bengal. The Garo chiefs in their address are equally exempt from insolence and adulation; two extremes into which the Zemindars are apt to indulge, according as they are confident or afraid; while the veracity of the whole Garo nation is undoubted; and it is avowed by the Bengalese that a Garo was never known to forfeit his word. It is admitted by both people that a Garo woman can carry on the hills as great a load as a man of Bengal can carry on the plain; and that a Garo man can carry one thizl more; and this is attributed to their using more animal food and spirituous liquor.

"Garo is a Bengalese word, nor do they seem to have any general word to express their nation, each of the tribes into which it is divided having a name peculiar to itself. An individual of the tribe adjoining to Hawareghat is called Achlik; but the collective name or plural number is Achlikrong. The high hills of Mechpara are occupied by the Abeng. The tribe bordering on Mechpara and Kalumalpara, that occupies the high mountains and retains an entire independence, is the Kochunasindiya. The tribe bordering on Susanga is called Kochu, or Couch, as Mr. Eliot writes. The tribe of the Garo nation that borders on Asam is called Nuniya. Part of the Nuniyas have been converted to the worship of Vishnu, and occupy a large portion of the lower part of Asam; a part however inhabits the mountains, and is independent. The Nuniyas are also called Dugol.

"The language of the Nuniyas is said to be different from that of the other Garos; and although all Garos can intermarry, it is generally admitted that the Nuniyas are of highest rank. Their priests can officiate for all Garos; but no priest of any of the other tribes can officiate for a Nuniya. The Nuniyas and Kochunasindiya have made some farther progress in society than the others. Some among them are merchants, and trade in slaves, salt, and silver; while others are artists, and work in iron, brass, and the precious metals. The Achliks and Abeng are all cultivators, who practise some rude arts, and who have no other commerce than the exchanging of the produce of their farms for the articles which they want for consumption. The languages of the four western tribes appear to be nearly the same. The Achliks seem to occupy by far the greatest part of the territory, in which the nation is entirely independent.

"The chiefs and the head men of families assemble in a council called Jingma changga, and endeavour to reconcile all those of the

clan who have disputes; for it would not appear that they have a right to inflict any punishment unless a man should be detected in uttering a falsehood before them, in which case he would be put to instant death, more from popular indignation than from a regular progress of justice. Dishonesty or stealing seem rarely to be practised, and almost the only source of dispute seems to be murder, which would appear to be an ordinary crime. But the relations of the persons killed, are, by custom, held bound to demand blood for blood, and ought to put to death either the murderer or one of his kindred, or at least one of his slaves. The other family then is bound to pursue a similar mode of retaliation, and the feud would thus continue endless, unless the council interfered, and brought about a mutual reconciliation, which it is usually able to effectuate, by inducing the parties to accept a price for the blood that has been spilt. Although every head of a family has an equal right to sit in their assemblies, the influence of the chiefs, or of one or two wise men, usually decides every thing.

"When a man of one clan murders a person belonging to a different community, the matter is arranged with more difficulty, and often produces a war, unless the chiefs mutually endeavour to reconcile matters, in which case their influence generally prevails; but they have no authority to declare peace or war, nor even in the field do they pretend to command any free man. If any man complains of an injury, such as one of his family having been murdered by a foreigner, the whole clan is ready to avenge his cause, or to fight until their companion is satisfied. No compulsion can be used; but the man who refused to take the field would be entirely disgraced. In the field every free man (Nokoba) fights as he pleases; but as the slaves (Nokol) form about two fifths of the whole population, as they almost entirely belong to the chiefs, and as they all are led to war, and implicitly obey the orders of their masters, the influence of these last predominates in every resolution; as their men, acting in subordination, form the chief strength of the clan. The slaves are not only distinguished for their obedience, but for their courage, as freedom is a reward often bestowed on such as exhibit valour. Unless, therefore, the injury has been committed by a chief on some person of a chief's family, the dispute is usually terminated after a little skirmishing, and the chiefs induce the injured person to accept a price for the blood of his kinsman.

"The important matters of succession, and union of the sexes, have been arranged in a manner that does not seem convenient.

"A Garo man or woman, that has connexion with a person of a different nation, is not liable to excommunication; and any person who chooses to live among them and follow their manners, may obtain the rights of a free man. A young unmarried woman, who proved with child, would suffer no disgrace; but instances are very rare, as the women are usually married while children. A man cannot turn away his wife on account

of adultery, unless he chooses to give up his whole property and children, and to this he seldom consents, except when he knows that some other woman, who is richer than his wife, will take him for her husband. A woman, whenever she pleases, may turn away her husband, and may, in general, marry any other person, conveying to him the whole property that her former husband possessed, and taking with her all her children; but the rank of the children arises from that of their father. A man is thus placed in a very difficult situation. If his wife chooses a paramour the husband is terrified lest this invader should be able to persuade the woman to transfer the property of the family. It is true, that, as a remedy, he may kill the lover, which he may do without blame; but he is afraid not only of the revenge of the man's kindred, but of that of his wife, who, if permitted to enjoy her lover, might be unwilling to disturb the family in which she had lived, but who would be very apt to avenge her lover's death by choosing a new husband. In fact, however, it is said that divorces are very rare, and many wives when they are infirm, or have no children, allow their husbands to marry a second wife, or to keep a concubine. When a chief dies, his heir is any one of his sister's sons, that his widow, or if he has left no widow, that his surviving concubine chooses. The fortunate youth, if married, immediately separates from his wife, who takes all his private fortune and children; while he marries the old woman, and receives the dignity, fortune, and insignia of honor becoming his high rank. These insignia consist of a red turban, two bracelets of bell-metal for each arm, and a string of beads for his neck, and are bestowed in a great ceremony, that cannot cost less than a hundred rupees. These acquisitions, however, do not always compensate for the disparity of age in his bride; and a boy who had been lately elevated to the dignity, after taking a draught of wine that opened his heart, complained with great simplicity, that he had married an old toothless creature, while his cousin, although poor, had a pretty young wife, with whom he could play the whole day long. When the old lady dies he will of course take a young wife, who will probably survive him, and select a new chief from among his sister's sons. The wife of a chief may divorce him, but she must choose her next husband from the same noble family, as its members alone are capable of being raised to the dignity.

"A man cannot marry his father's brother's daughter; but he may marry the daughter of his mother's brother. A chief may marry the daughter of any free man (Nokoba); but intermarriages between free men and slaves are not tolerated; nor can a man even keep a slave girl as a concubine.

A great part of the slaves are procured from the Nuniyas, who bring them from Asam. They are chiefly Garos, who had been converted, and who have lost cast by impure feeding, and have been sold as a punishment for their transgression. They of course return to the customs of their ancestors, and often obtain freedom by their va-

lorious conduct in war. Many poor parents, however, are reduced by want to sell their children; a conduct that is considered as reprehensible, but for which there is no punishment. Several chiefs can bring 60 able bodied slaves into the field, which in such small clans gives them a vast authority.

The Garos rear, for eating, kine, goats, swine, dogs, cats, fowls, and ducks; and they purchase from the inhabitants of the low country all these animals, together with tortoises, and fish both fresh and dried. In the hills they also procure many deer, wild hogs, frogs, and snakes, all of which they eat. In fact they have no aversion to any food, except milk and its preparations, all of which they abominate; and they have no objection to eat in any company, nor to eat what has been dressed by people of another nation. Their vegetable diet consists chiefly of rice and millet (*Panicum Italicum*) with many arums, caladiums, and dioscœas. For seasoning they have capsicum, onions, and garlic; but they do not use turmeric. In their dishes they employ both salt and ashes, and sometimes oil; but they cultivate no plant that produces this. From both the rice and millet they prepare a fermented liquor, which is not distilled, and is used both by men and women to great excess. Poor people usually get drunk once a month, the chiefs once every two or three days. On such occasions they commonly squabble and fight. They liked the taste of brandy, but preferred wine, as not being so strong.

Although the Garos have long raised great quantities of cotton, they formerly neither spun nor wove. They now have begun to practise these arts, and weave the small slips of cloth, which both men and women wrap round their waists, and their turbans. This constitutes their ordinary dress. For cold weather they make a kind of rug from the bark of the celtis orientalis. This serves as a blanket, and by day is thrown round the shoulders. The chiefs, or others in easy circumstances, when in full dress, throw round their shoulders a piece of cloth, silk, cotton, or gold. Their favourite ornament consists of rings of bell-metal, which are passed through the lobes of the ears, and are so heavy as to distend these until they reach the shoulders.

"In science they have not even proceeded so far as to write their own language: a few have learned to write the Bengalese.

They believe in the transmigration of the soul, as a state of reward and punishment. Those who are morally wicked are punished by being born as low animals. Those who have not been wicked, and who have made many offerings to the gods, are born in high and wealthy families. Saljung is the supreme god, who lives in heaven (Rang) and has a wife named Manim. No offerings are made to this goddess; but to her husband are offered male goats, swine, and fowls. This seems to be the deity whom Mr. Eliot called Mahadeva, which merely signifies the great god; but there is no affinity between Saljung and Siva, who, by the Brahmans is usually called Mahadeva. Saljung, in fact, is the firmament or visible heavens. The

heavenly bodies, sun, moon, and stars, and spirits who preside over hills, woods, and rivers, are considered as the agents employed by Saljung to manage the affairs of the world. White cocks are offered to the heavenly bodies, and fermented liquor, rice, and flowers, are offered to the spirits of the hills, rivers, and forests. The blood of the animal is first offered, and then, after the flesh has been dressed, a portion is added to the offering, and the votary eats the remainder. There are no temples nor images. Before each house a dry bamboo, with its branches adhering, is fixed in the ground. To this the Garos tie tufts of cotton, threads, and flowers, and before it they make their offerings.

"They have an order of priests who, by the Bengalese, are called Rojas, from the resemblance between them and the Rojas or Ojas of Bengal. In their own language, these priests are called Kamal. They marry, cultivate the ground, and go to war like their neighbours, and the office is not hereditary; any man who has committed to memory the requisite forms of prayer, may assume that office. These forms of prayer are publicly repeated at marriages, funerals, and in cases of sickness, or when the clan is about to engage in war. The Kamals also pretend to explain the fates by an examination of the entrails of sacrifices. The liver, in particular, is an object of their attention. The presence of the priest is not necessary on the occasion of common offerings, that are made to the gods.

"The funeral of the Acchiks are inconvenient and expensive. When a person dies, the relations are summoned to attend, and ten or twelve days are allowed for their convenience. As they assemble, they are feasted, until the number is complete. In the mean time the body falls into a dreadful state of corruption; but no attention is paid to that circumstance. The head of a stake is then formed into an image, supposed to resemble the deceased, and the point of the stake is driven into the ground. The body is then burnt, the bones are collected into an earthen pot, and the relations retire. After some months, when the family has recovered from the former expense, and has laid in a stock of food and liquor for a new entertainment, the relations are again assembled, and feasted for three days. The bones are then thrown into a river."

#### MILAN. \*

[By a German Traveller.]

The city of Milan is eight Italian miles in circumference, and contains one hundred and thirty thousand inhabitants. The streets are narrow and angular, with the exception of a few; for instance, those which lead to the *Porta Orientale* and the *Porta di Roma*, which on account of their great breadth and length, serve as promenades to the inhabitants, and are called *Corse*. The streets of Milan, notwithstanding their narrowness, are

\* Milan has got a sort of supra-English attraction at present, through its famous Commission. We take this time to lay a very clever account of it before the public.—Ed.

kept quite clean, partly by the canals which run through the city, and partly by the poor children, who collect and sell the street-sweepings, and every thing that can serve the purpose of manure. The streets are paved with marble, and small granite stones of various colours (*miglianolo*), which are found in the bed of the neighbouring river, and even two or three feet below ground in the vicinity of the city. The houses, which are for the most part white, are three or four stories high, and are furnished with green window shades and balconies. They have in general a very unpleasing effect, owing to a total want of uniformity in the situation of the windows, balconies, and doors. The lower stories of the houses are, for the most part, occupied by shops of various kinds, so that the city has altogether the appearance of a vast market.

The utmost bustle prevails in the streets of Milan, particularly in those in the vicinity of the Cathedral, and in the royal palace, where the most elegant goldsmiths' and jewellers' shops are situated. In the latter, the goods are very tastefully arranged, though in general the shops of Milan are far inferior in magnificence to those of Paris and London.

The Milanese are passionately fond of walking and riding. On Sundays, the promenade at the end of the *Corse*, near the *Villa Buonaparte*, is crowded to excess. Rows of lofty chestnut-trees form a thick roof over the heads of the promenaders, and shade them from the sun. In the evening, the fashionables of Milan drive out in carriages, chaises, or whisks, which extend in an uninterrupted line to the *Porta Orientale* or the *Porta di Roma*. The common people resort to little public houses where wine is sold, and ladies of rank, after driving once or twice up and down the *Corse*, return to the city to regale themselves with ices.

The inhabitants of Milan are very fond of repairing to the coffee-houses, which are continually crowded with visitors, except during a few hours in the morning and afternoon; and in the evening they are frequented by women as well as men. They are, for the most part, elegantly furnished and brilliantly illuminated.

The licentious manners of the women of this city have frequently been condemned. Certainly, it cannot be said, that the morals of the people in general have been improved by their intercourse with the French. The custom of educating young females in cloisters is now exploded; and, they are taught nothing but music, singing, and French.

The girls are for the most part pretty; they have good figures and bright animated eyes; but I observed some frightful countenances among the old women, particularly among those of the common class. Their natural ugliness is, if possible, increased by the custom of wearing their heads uncovered with their hair hanging down in disorder. Some of these old gorgons wear powder in their bristly hair, which has a truly hideous effect.

The principal edifice in Milan is the celebrated Cathedral, which stands in the very



centre of the city. It was begun in the year 1385, by order of *John Galeas Visconti*, the first Duke of Milan. Some suppose the architect to have been a German, named *John Gamodius*, while others attribute the plan of this magnificent structure to *Marco de Campione*. To the building of this Cathedral, the Duke assigned an abundant quarry of marble, situated at *Candoglia*, near the valley of *Domo d'Ossola*. The stone was conveyed along the *Lago Maggiore*, to the *Tessino*, and from thence to Milan by the *Naviglio* canal. The Gothic style of architecture was chosen, and for the space of two centuries, the works were carried on according to the original plan. Under *Charles Borromeo*, the front was completed and ornamented; and it was agreed, that in finishing the edifice, the Gothic and Grecian styles should be united. *Pellegrini's* plan was adopted, and a cousin of *Charles Borromeo*, who was a great friend and patron of art, carried it into execution. At a later period, the architect *Soave* made some alterations on the building.

The exterior of the Cathedral has a most imposing effect; it is entirely faced with white marble, and appears like a huge mountain of stone with numberless towers, loaded with carved work, and adorned with thousands of statues of various sizes. Its immense magnitude bewilders the imagination, and the whole structure pleases from its sublimity rather than from its beauty. It has a most singular, and it may be said, magical effect, by moon-light, when the numberless statues by which it is surmounted, seem to be floating in the blue ocean of the clouds.

The church is built in the form of a Roman Cross, and a flight of steps leads to the entrances, which are five in number. The doors are all of common wood, except the principal one, which is painted grey. The pillars before this door are seven feet in diameter. The interior of the church has a very grand effect, owing to its vast size. The largest portion,—namely, that which extends from the front to the arm of the cross, is divided into five naves, each of which has a separate door. The gothic arches and avenues are supported by fifty-two marble columns, each forty-eight feet high; and the naves are lighted by five cupolas, the principal one being supported by four massy pillars, twenty-seven feet in circumference. The church measures 455 feet in length, from the front to the polygon behind the choir; the five naves are 166 feet in breadth; and the breadth of the whole edifice is 267 feet, including the chapel of *Madonna dell'Albero* on the north, and that of *St. Jean Bono* on the south, which form two towers at the extremities of the arm of the cross.† The walls are nearly 7 feet in thickness. The floor is paved with white marble; and in the year 1786, some astronomers

† The largest churches in Europe may be ranged in the following order, taking their length as the point of comparison for their size:—*St. Peter's* at Rome, *St. Paul's* in London, and the Cathedral at Milan. The last, however, exceeds *St. Paul's* in height.

drew a meridian line across it, the extremity of which is carried up the wall; for the winter-solstice, on the wall, where the image of a goat is figured, the sun's rays enter through an aperture in the dome. The windows of the middle nave are of plain glass, but those of the side naves are painted. The church contains pictures by *Peracchini*, *Zuccaro*, *Barocci*, *Flammenghino*, *Cerano*, *Figino*, &c. The statue of *St. Bartholomew*, by *Agrati*, stands behind the choir, completely in shade. As an anatomical study, it may be interesting and useful, though it certainly has but few claims to beauty. On the pedestal are inscribed the words. *Non me Praxiteles sed Marcus finxit Agrati*. The people of Milan set a high value on this piece of sculpture, and relate many anecdotes respecting it. They declare that its weight in silver has been offered for it. It formerly stood in a niche on the outside of the church, but it was deposited in the interior, in consequence of a report that the inhabitants of Bergamo, whose tutelary saint the statue represented, had laid a plan for carrying it off. The church contains other statues of saints, but they present nothing remarkable.

The baptisrium stands on the left-hand side of the grand entrance; it is a beautiful urn of porphyry, which was found in the *Thermae*. Above is a canopy, executed after the design of *Pellegrini*, and supported by pillars of a kind of marble, called *Maccio Vecchia*, which is found at *Arzo*, near the Lake of *Lugano*.

The choir is of considerable extent; in the inside it is adorned with elegant bas-reliefs of carved wood, and on the outside with white marble. At each of the two entrances there is a pulpit supported by bronze-figures of fathers of the church, as *Cariatides*.

On the left side of the church, near the grand altar, is a staircase, consisting of four hundred and sixty-eight steps, leading to a balcony which runs completely round the building. Those who take the trouble to ascend this terminable staircase are amply repaid, by being as it were transported into a region of sculpture; and the magical effect of the innumerable statues is increased by the dazzling whiteness of the whole structure, and the gilt image of the *Madonna* which surmounts the lofty spire. In clear weather this balcony commands a most extensive prospect; the chain of the Alps which unites with the *Apennines*, is distinctly visible, together with the luxuriant plains of *Lombardy*, justly styled the Garden of Italy,—the towns of *Pavia*, *Bergamo*, *Brescia*, &c.

In the vicinity of the cathedral, there is a church called *Santa Maria dei Morti*, the singularity of which attracts the attention of foreigners. The walls are entirely lined with human skulls and bones piled up in various forms; the altar is ornamented in a similar way, and the church contains several crucifixes formed of piles of human skulls.

The church of *St. Ambrose* is the oldest in Milan. It was originally built in the fourth century, by *St. Ambrose*, that celebrated founder of the Catholic liturgy. The present church, which stands on the site of the old

one, is built in the Gothic style, and consists of three naves; the floor is paved with variegated marble. In the choir are some pretty specimens of mosaic in coloured glass, executed in the tenth century by some Greek artists, who were at that time in Italy.

The Ambrosian library, which was founded in the seventeenth century by *Charles Frederick Borromeo*, is not so rich in printed volumes as in manuscripts; of the latter, the most important are the Jewish antiquities of *Josephus* on papyrus, probably written in the seventh century; a copy of *Virgil* of the thirteenth century, which belonged to *Petrarch*, and the manuscripts of *Leonardo da Vinci*. The library is open four hours every day.

In an apartment, which was once the refectory of a cloister of Dominican monks, near the church of *Maria della Grazie*, may be seen *Leonardo da Vinci's* celebrated picture of the Lord's Supper. The cloister is now transformed into barracks; but the refectory is kept closed, and a small sum is paid to the porter for admittance. The picture, though on the wall, is painted in oil, and not on the bare lime (*al fresco*). *Francis I.* of France, who saw it in all its beauty, wished to have it removed from the walls and conveyed to Paris; but the process was not then sufficiently known, and it was deemed hazardous to meddle with it. Since that period, this master-piece of art has been exposed to the most shameful injuries. It was painted in the year 1497, and in 1566, *Vasari* found it in a wretched state, as did also *Armenini*, who in the year 1587, wrote an account of the picture. It is not improbable, that the circumstance of its being painted with oil, has accelerated its decay, as the oil has not united with the damp of the wall; others suppose that the covering which *Leonardo* laid on the wall has proved the cause of the mischief. So little were the ignorant monks aware of the value of this admirable performance, that they cut through the figures of the Saviour, and several of the Apostles, in order to make a door to communicate with an adjoining apartment. On another occasion it was partly washed off, and again restored by *Michael-Angelo Belluti*. It however received the greatest damage in the year 1796, from the troops who converted the refectory into a stable.

(to be concluded in our next.)

#### ORIGINAL CORRESPONDENCE.

To the Editor of the Literary Gazette.

Sir,—The conjecture in *Galiffe's Italy*, of the origin of the Roman language, mixes with some fancy so much fact, that it is to be hoped the attention of our antiquaries will be turned with new interest to the older monuments of Rome, or rather of the ruined cities in its territory, which by their early overthrow have preserved their monuments from being pounded into mortar or buried in caverns by the spirit of building. The greater part of those monuments are in characters which have baffled the whole host of excavators and etymologists, and which for want of a better



solution they have generally decided to be Pelagic. Their meaning is altogether beyond conjecture. Of those a memorable specimen is found in the brass tables dug up in 1444, near Cortona. The antiquaries have decided a portion of the characters to be Etruscan, and a portion to be Pelagic—a character, by the bye, on which no two authorities are agreed. But there are traces of a resemblance to the Latin, i.e. the Russian, in the few phrases which this toilsome ingenuity has been enabled to delve out; and we may yet be indebted to some hyperborean for the elucidation. It appears that there were characters and dialects in use among the first Roman settlers, of which their posterity, even so early as the time of Cicero, could make nothing. The *Carmen Saliare*, for instance. The *Eugubine Tables* are still a dead letter. Let some of the old Scythian be tried upon them. The present Russian has not been a written language, or rather had not assumed its present characters till within about these 200 years. But the dialects are various; there has been always a kind of barbaric bardic literature in the country. Scythian philosophers occasionally made the grand tour; and the borderers on the Euxine may have been the most likely immediate progenitors of the polished language of the Eternal City.

I have the honour to be, Sir, yours,  
A CONJECTURER.

## INSANITY.

[Resumed from L. G. No. 181.]

On this interesting investigation, Dr. Veitch continues to observe,—a mode of thinking on the subject of the moral treatment of maniacs, has recently occurred to me; and which I believe to be new in its application, and likely to be useful to that unfortunate, and much neglected class of our fellow-creatures; I am therefore induced, well knowing the interest which the Board takes in the comfort and recovery of the patients under my care, to submit these opinions to their consideration. The plan, if approved, can be easily extended to our naval maniacs; among many of whom there exists a turn for drawing, reading, ship building, writing and design, and in which they should assuredly be indulged, where nothing exists to forbid such employment, as such objects of attention would call forth and engage their mental faculties, in a way likely to contribute to their recovery, and to their amusement. I am decidedly inclined to believe that madhouses, constituted as they in many instances, have been, and even now are, have often confirmed disease that was, in its early stages, easily curable.\*

From such receptacles, generally speaking, not being endowed with the means of agreeably engaging the attention of the maniacs, by either new or favourable pursuits, or of rousing their bodily powers by exercise; the imagination, which may be regarded

\* I here allude to those establishments that are without medical aid directed to the relief of the mental disease, and consequently are mere receptacles.

as the fountain of insanity, gains an ascendancy on the deranged points; and, by this despotic sway, the other powers of the mind are absorbed, or embodied under a homogeneous form and tendency, as a sponge does water, if I might be allowed such an illustration, in treating such a subject; so that—all the powers engaged in mental operation are thus brought to aid the original delusion, and hence an obstinate and confirmed disease. Maniacs, to my judgment, should be regarded as adult children, among a few of whom, comparatively speaking, there will exist a tendency to violence and mischief (often, however, increased by just resentment, flowing from brutal treatment), but this point in the character of a few of these unfortunate men, has been, by general opinion, unjustly extended to the whole class. This sentiment has ever been kept in view, and has been most erroneously and most injuriously associated with the treatment of almost all forms of insanity:—hence their rigid confinement, and abstraction from society; their irons, and prison-like cells, (which are generally unnecessary) with many other revolting circumstances, almost always obstructing their cure, and which have not, until lately, been duly attended to. The physician who aims at a faithful discharge of his duty, ought to analyse every recent case of insanity with the same care that he investigates the nature and causes of bodily disease. Four-fifths of the recent cases placed under my care have already been cured, besides several which were deemed incurable.

With the above impression acting on my mind, and well knowing the tractable character of a great proportion of the insane, would not a person in the capacity of an instructor, or school-master, be useful at mad-houses? Thus, those whose minds were in any degree accomplished, or informed on subjects of art, might be employed with such arts and accomplishments, or in reading such books, or directed to such pursuits, as would contribute to their employment and to their recovery. Those who were capable, might be led to read aloud to others who were less informed, and thus assist in the restoration of such maniacs, as well as advance their own cure; indeed they might, in some instances, be rendered the actual teachers and instructors of each other; an extension of my ideas on this head, which I owe to a gentleman whose name I at this moment decline mentioning in the manner I could wish, as it might prove disagreeable.

I consider the suggestion most excellent and highly practicable, and therefore likely to perform an important part in this interesting and pleasing pursuit.† Such measures, by subjecting this disease to more general and mixed observation, will tend to remove prejudice; a more extended sympathy will be brought in aid of our sorely distressed fellow creatures, and the hideous impressions invariably flowing from the word mad,

† The effects of intercourse with friends and others, on the mind of the maniac, should be watched; and, when found useful, it should be continued, but when injurious interdicted.

will be corrected, and take a juster position in our minds; and thus the miseries of this unfortunate class will be more generally relieved, and the sound in mind rendered more sensible of the blessings they enjoy, by contemplating these exertions in favour of mental distress.

Premiums (in the form of dress, or of instruments tending to aid their resources in the way of recovery) for good conduct or for excellence of any kind, might be distributed amongst them; and, if their labours were of such a nature as to be sold, the product should be applied to their individual encouragement, comfort, and restoration. They might be assembled a certain number of hours daily, under their instructors; but the nature and duration of their pursuits to be regulated by their medical attendant: and here the analysis of the morbid mind might probably be studied with advantage to that science, in which we have as yet made little progress. Intellectual combination and structure, like that of the body, can probably only be ascertained through the same channels, those of patient observation and dissection of what is morbid and what is healthy; and as these states of corporeal texture reflect light on each other, so in mental operation may the varied conditions of mind contribute to the same end. The reproductions arising from corporeal diseases, *neurosis* for example, throw light on the growth and functions of health; and the returning intellect, keenly watched, may open useful reflections on the varied connections and powers of the mind. It would be singularly pleasing, if that disease, which has heretofore derived so little advantage from intellectual operation and from medicine, should be the means of extending the boundaries of both these sciences. In all cases of incipient mental disease, the action of stimuli is hurtful, and this analogy very generally extends to all incipient corporeal diseases. These opinions are offered with much deference; and I can affirm, that they spring from an ardent and anxious desire to be useful to a class of men, certainly labouring under the greatest affliction that can befall human nature. D.

To these excellent hints we shall at present add only a very few remarks. It is because we have seen the beneficial effects of mild treatment in private practice, that we feel anxious to impress, in importance as well as humanity, on the more extended scale of public institutions and numerous establishments.

The following are the conclusions which

‡ The want of consciousness is commonly supposed to be a constant feature of insanity, which is a most egregious mistake: there is a defect of attention, and consequently of memory, pretty generally accompanying this malady, which has led to the belief of the absence of consciousness. In the application of mental remedies, the faculties of attention and memory should be diligently cultivated; and so acted on as to obliterate old and existing hurtful impressions, by substituting those that are sound, new, and agreeable.

we draw from the facts now under our consideration.

In the treatment of insanity, the difference of results between recent and old cases, and the superior success arising from the employment of early and active means, is truly most astonishing. This is forcibly illustrated by the statement which was placed before the Committee of the House of Commons, to inquire into the state mad-houses, by Dr. Veitch.

These successful and most interesting consequences seem to us to be ascribable to the diligence and humanity of that gentleman; for certainly the sphere of action in which he was directed to move professionally, was surrounded with many difficulties, because defective in the means of giving exercise and employment to the unfortunate maniacs who were the objects of his care. That medical man who possesses this resource, and can wield it combined with just views of the nature of this afflicting malady, will always be a successful practitioner. Between the 1st July, 1815, and 4th February, 1817, seventeen recent cases of insanity appear (from the returns) to have become the objects of Dr. Veitch's care, eleven of whom were discharged, cured, and relieved; two died; and four remained at that time, who were deemed curable. One of the two patients who died, was in an advanced state of incurable bodily disease when he became the patient of Dr. Veitch, and the other suffered from an organic affection of the brain, suddenly terminating his existence. Out of 140 cases of long standing, nine were discharged cured, and relieved. Some of these nine cases had been of six, seven, and eight years standing; and such results are calculated from their duration to shew, that, while there is life, the maniac should not be abandoned by the powers of medicine.

The advantages of continued attention are invariably extended to all bodily diseases, however protracted in their character; and mental disease certainly has stronger claims on our protection and compassion; and the relatives of the deranged who, possessing the means, withhold such efforts for their relief, incur an awful responsibility. We here again repeat, that there can be no method better calculated to render disease, whether bodily or mental, incurable, than to consider it so; and this fate has generally awaited the maniac: and hence the overburdened state of our mad houses. These cures are, upon the whole, most satisfactory, and they assuredly merit the attention of the philanthropist, and of all who are interested in the relief of their afflicted fellow creatures. We know Dr. Veitch to disclaim all pretensions to secret methods of treating this malady. His success flows from humanity, combined with experience, which are both of the utmost importance in the management of this disease. It is a principle with this gentleman, that, where pain exists, it should be instantly relieved; and where exacerbations take place, whether in mental or bodily disease, they should be, with as little delay as possible, met by proper and such

a system of visitation has the effect of checking undue coercion, from which the greatest evils have arisen in the cure of mental derangement.

## ARTS AND SCIENCES.

### PESTILENTIAL DISEASES.

To the Editor of the Literary Gazette.

The wide circulation of your highly valued journal, which unites in so eminent a degree the useful with the agreeable, that it well merits to bear for its motto the celebrated and often quoted line of the Roman poet, induces me to hope that the information contained in the following extract may be welcome to many of your readers, though it is of course no novelty to adepts in the science of chemistry.

On the disinfecting action of Chlorine, from the *Guide to the Study of Chemistry*, by Dr. Gaspard Brugnatelli of Pavia.\*

Notwithstanding the persevering researches of chemists, no means have hitherto been discovered of collecting and subjecting to examination the contagious miasma which are exhaled in certain diseases. That they have nevertheless a real existence, is proved by the peculiar odour, which is one of their properties: the means formerly used to destroy them were limited to palliating this odour, by the mixture of odoriferous substances, more or less powerful and innocuous; but the germs of contagion were not destroyed. The chemists of our days, by the powerful aid of chlorine, have succeeded in decomposing or wholly neutralising these terrible enemies of the public health. Whatever the infected place may be, the neutralizing action of chlorine is certain; it causes the offensive odour to disappear, and that of the chlorine itself becomes hardly sensible (unless it has been employed to excess), which manifests the reciprocal action of the miasma and the gas. Fumigations with nitric acid, and of hydro-chloric acid (muriatic), may be employed for the same purpose: they are less active than those of chlorine, but they may be used with advantage in many cases.

We will here describe the mode of proceeding, for the use of families in which one or more individuals are attacked by one of those maladies from which contagion may be apprehended, and where the (rather complicated) means of producing chlorine are not at hand. It is sufficient to procure some nitre or sea salt, pulverized; to put half an ounce into a teacup, and to pour upon it sulphuric acid (oil of vitriol). You must stir the mixture, which is of the consistence of paste, with the end of a glass tube: a white smoke is seen to arise from it, the smell of which, though strong, is not disagreeable, and which forms in the chamber, as it were, a slight mist. The operation must be repeated from time to time, and the mixture frequently stirred.

\* Guida allo Studio, &c. Vol. I. We are not informed of the publication of more than this first volume of a work which promises to be highly interesting to the chemical student.

The author, at the conclusion of his article on chlorine, points out one very precious use of this substance; that is, as a specific against hydrophobia. "We have," says he, "very flattering hopes on this subject; for there must be a very strange combination of chance, if the numerous cases of success in the application of this remedy in the hospitals of Pavia and Milan were to prove nothing in its favour. Yet it is so difficult to stop all the sources of error or of illusion, in researches of this kind, that we ought to remain in a state of philosophic doubt, while we invite those who are versed in the art, to multiply experiments for the final discovery of the truth."

### EXPERIMENTS ON THE VENOM OF THE VIPER.

Communicated to Professor Pictet, by Professor Confagliachi, and read to the Helvetic Society of Natural Philosophy. (From the Bibliothèque Universelle.)

I have employed myself for several years in searching after the venomous reptiles of the province of Como, and of a part of the Canton of the Tessin (Ticino). I have found only two species of viper, and one variety. One is the *Coluber Berus*, or the common viper; the other is the *Viper of Bedi*. The variety of the common viper is the *Coluber aspis* of Linneus, which is pretty common in France, and is called *Aspis* by Daubenton.

Having opened a hundred of these venomous animals, I have found the number of males to be to that of females in the proportion of one to three. They are alike in all other respects. I have found no difference in the power of their venom; on the other hand, the season, and the nature of the places which they inhabit, contribute to the greater or less degree of promptitude with which it acts.

I collect this venom by pressing with little iron forceps the bladders, situated behind the canine teeth, and squeezing it into a watch glass; then with a needle, channelled towards the point, I inoculated in the thigh (always with an equal quantity of venom,) the animals intended for the experiments: I tried it on pigeons and sparrows.

I convinced myself in the most positive manner that this poison has no effect on the animal economy, unless it is introduced into the blood vessels; for I made these birds swallow pills moistened with this venomous juice, instead of inoculating them with it.

When I made use of the venom extracted from several vipers, and mixed, a small number of the sparrows inoculated died in five minutes; and the mean time was eleven minutes. But when I used the venom of a single animal, the differences were very great: some even recovered when the venom was not strong enough. Our celebrated Masigli has written sufficiently on experiments of this nature; but those in which I chiefly engaged, (having many warm-blooded animals, sparrows for instance, which died before my eyes, after a small number of palpitations), were to subject them to the electric current of a voltaic apparatus. An inquiry in au-

tural philosophy often opens the way to others; and though in our observations and experiments we propose a determinate object, we do not know whither they may lead us.

With a pile of 80 pair, copper and zinc, excited by a solution of sulphate of alumine, of the tension of one degree of our electrometer à paillettes, I subjected the dead birds which I had poisoned, while still warm, to the electric current, comparatively with others, which I had killed either by suffocating them, or cutting off their heads, or breaking the vertebral column near the neck. I made one pole communicate with the spinal marrow, and the other with one of the muscles of the thigh. The result was, that the irritability of the muscles was considerably diminished in those animals which had been killed by the venom of the viper: its duration was only about a quarter of that of the animals killed in another manner, and was not even the sixth part of those which had been decapitated.

The muscular contractibility was besides so weak in the animals poisoned by the venom of the viper, that a quadruple number of plates did not produce an effect equal to that obtained by the fourth part on those which had been decapitated. It is useless to observe, that in these experiments, the electricity of the pile of 80 pair was sometimes excessive; I reduced it to 40, to 10, according to the effect which I desired to produce. I afterwards subjected the poisoned animals to this same electrical apparatus, before they expired, and that as soon as possible, in order to observe the effect of the action of electricity, at the moment when that of the venom tended to the destruction of life; I was not able to make more than three of these trials; but the result, as I shewed to my master and colleague, Volta, was, that life was sensibly extinguished, more especially in the animals poisoned and exposed to the action of the electric fluid, than in the others: the mean difference was six minutes. Perhaps these researches may throw some light on the deleterious action of the venom of the vipers, and of some other substances, by repeating the same experiments on other animals: they may also guide us respecting the effects of electricity on the animal organization, which would be useful at a moment when opinions are still so much divided upon its use in diseases, and when physiologico-medical researches are making in England, in the same point of view.

Pilghe conceived some years ago the same idea, to class the action of various substances employed in medicine; and I have made use of it to try these experiments, which I intend to repeat in another manner.

I shall only add, that, having poisoned several birds with *Prussic*, or *hydrocyanic acid*, more or less diluted, that is to say with laurel water, (*eau de laurier cériée*) more or less concentrated, I obtained the same results, only with the difference, that the time is always shorter, as well in the duration of the agony, as in that of the irritability of the muscles after death.

## FINE ARTS.

*Competition for the Prizes to be adjudged by the French Academy of Paintings.*

The subject this year selected for competition is from the Iliad; namely, Achilles distributing the prizes after the solemn games which took place at the funeral of Patroclus. Achilles presents Nestor with a magnificent gold cup, as a testimony of his veneration for the valour and wisdom of the old warrior.

The pictures exhibited are ten in number: the seven which are hung first in order are only remarkable for exhibiting every sign of a tendency to retrograde towards the bad taste of the old school. Certainly they are not all equally indifferent, but they are feeble in composition, style, drawing and colouring.

The remaining three are also indifferently spoken of, though somewhat better.—(*F. Journal.*)

## ORIGINAL POETRY.

[By Correspondents.]

## SONG.

My love is like a young rose, blushing

At the wild embrace of the summer-breeze;

Fresh as the fountain-waters gushing

With constant song

As they sparkle among

The spreading shade of the deep-green trees.

Oh! she is fair as a bright cloud, sailing

Alone in the beauty of the sky,

When the glory of the sun is failing

And dying away

From the splendor of day,

And ere's light sighs come whispering by.

And I will love her long and purely,

Mighty and vast as love should be,

And she shall reign in my soul securely,

And not one hour

Shall lessen the power

Of the love that shall lengthen eternally.

R. T. LAMBE.

*Nota Bene.*—This will be seen among crotchets and quavers

As soon as the song can be got from the gravers.

## REMEMBER ME.

Remember me, remember me,

When I am far away from thee,

When many a sad and weary day,

When long, long years have passed away.

That tearless eye, that wild bewail,

But tell my heart a bitter tale;

Oh think how ill that heart can bear,

The grief it sees depicted there.

Hark! 'twas the signal gun—nay, nay—

Farewell, farewell, I must away;

One kiss—and—now farewell to thee—

Remember me, remember me!

R. T. LAMBE.

## THE RECLUSE,

*A Fragment.*

Pleasure and joy are terms I only know  
From those who tell me they have felt their glow.  
The abbey's bounds, its solitary gloom,  
At once my habitation and my tomb,

Where day succeeding day, and each the same,  
In point of change no preference can claim  
On the blank void. I feel no early trace,  
From childhood's years, to fill the vacant space.  
Yet something, like the memory of a dream,  
Across my floating fancy shook its gleam.  
A vision like the sun's departing ray,  
Struggling to flush upon the close of day;  
Or, when its beams in pictur'd fragments fall,  
Through the stain'd window, on the cloister's wall.

Even in my prayers some wanderings I find  
Break on the trackless desert of my mind;  
And in confession's holiest hour I pour  
My lapse and failings from this hidden store;  
And still condemned to meet the father's brow  
Severe, he bid me think upon my vow.

Yet I have marked upon his pallid cheek,  
The big tear drop, a sigh so sadly meek  
Escape his bosom, when I press'd he'd tell  
The morning of my life he knew as well.

But all is passed away—for he is gone;  
And I, upon this spot of earth, alone  
Stand unconnected with all human ties,  
And wait my long reversion in the skies.

D.

## THE CLOSING SCENE;

*A Sketch from real Life.*

Tho' the shade

Of death hung darkening over him, there played  
A gleam of rapture on his eye and cheek  
That brightened even death—like the last streak  
Of intense glory on the horizon's brim,  
When night o'er all the rest hangs chill and dim.

MOORE.

Who can bring healing to thy heart's despair?

Thy whole rich sum of happiness lies there.

CROLY.

Pale is his cheek with deep and passionate  
thought,

Save when a fevered hectic crosses it,

Flooding its lines with crimson.—From beneath

The long dark fringes of his drooping lid

Stream forth the fitful glances of his eye,

Like star-beams from the bosom of the night.

Above his high and ample forehead float

The gloomy folds of his wild waving hair,

Even as the clouds that crown a lofty hill

With a more stern sublimity. Upon

That broad and prominent front the fiery seal

Of Febris seems to burn; and on his lid

The swelling brow weighs heavily, as though

Bursting with thoughts for utterance too intense.

His lip is curled with something too of pride,

Which ill befits the meekness and repose

That should, at such an hour, within his heart,

Spite of this world's vexations, be enshered.

'Tis not disdain; for only those he loves

Are round him now, with mild, low whispered

words,

Tendering heart-offered kindnesses,—and

watching

With fond inquietude the couch whereon

His slender form reclines. What can it be?

Perchance some rooted memory of the past.

Some dream of injured pride that fain would

wreak

Its force on dumb expression; some fierce

wrong

Which his young soul hath suffered unappeased.

But thoughts like these must be dispelled, be-

fore

That soul can plume its wings to part in peace.

And now his gaze is lifted to the face

Of one who bends above him with an air



Of sweet solicitude, and props his head  
Even with her own white arm; until at length  
The sliding pillow is replaced,—but ere  
His cheek may press on its uneven down,  
Her delicate hand hath smoothed it.—(What a  
theme

For those who love to weave the pictured spell,  
And fix the shadows that would else depart,  
From all but memory, on the tablets fair  
Of the divine *Enterpe*. Her blue eyes  
With tenderness grow darker as they dwell  
Upon the wreck before her;—and a tear  
Collecting 'neath their fringes, large and bright,  
Falls on the snow of her high heaving breast.

Too well divineth he the voiceless grief  
Which breathes in each unbidden sigh, and  
beams

From forth her humid eyes; too well he knows  
That love and keen anxiety for him,  
Have paled the ruby of her lip, and chased  
The rose's dye from her so beautiful cheek.  
His quivering lips unclose, as if to pour  
The fond acknowledgments of grateful love  
On that sweet mourner's ear;—but his parched  
tongue,

Denies its office. Gathering then each ray,  
Each vivid ray of feeling from his heart  
Into a single focus,—in his eye  
His inmost soul is glassed, \* and love, deep love,  
And grateful admiration, beam confessed,  
In one wild passionate glance!

The gentle girl  
Basks her awhile in that full blaze,—then stoops,  
And hiding her pale visage in his bosom,  
Murmurs sounds inarticulate, but sweet  
As the low wail of summer's evening breath  
Amid the wind-harp strings. Then bursts the  
tide

Of woe, which may no longer be repressed;  
Stirred from its source by chill hope-withering  
fears,  
And from her charged lids, big drops descend  
In quick succession. With more tremulous  
hand

Clasps she that sufferer's neck.

Upon his brow  
The damps of death are settling, and his eyes  
Grow fixed and meaningless. She marks the  
change  
With desperate earnestness; and staying even  
Her breath, that nothing may disturb the hush,  
Lays her wan cheek still closer to his heart,  
And listens as its varying pulses move,  
Haply, to catch a sound betokening life.  
It beats; again, another—and another—  
And now hath ceased—for ever! What a  
shriek—

A thrill and soul appalling shriek peals forth,  
When the full truth hath rushed upon her  
brain.

Who may describe the rigidity of frame,  
The stony look of anguish and despair,  
With which she hangs o'er that unmoving clay?  
Not I: my pencil hath no farther power,  
So we'll let fall the Grecian painter's veil.

A. A. W

\* You cliff that glasses  
Its rugged forehead in the neighbouring lake.

MASSINGER.

And so Lord Byron, on various occasions.

#### ON A PORTRAIT.

Yes—it is thine—that portraiture—how true,  
How perfect the resemblance! The dark eye  
Of intellectual beam—the brow of thought  
And energy mingled. The pale cheek, the lip,

No careless smile doth light up. All that art,  
Most finished art, can give, it there has given;  
But the high mind, what pencil may portray!  
Aye—there art fails.  
Yet powerful is the skill, whose impress thus  
Can stamp an untold value on the span  
Of worthless canvass which that frame enshrines  
Nor warrior's, statemnn's, sage's head it is.  
But though of one yet dimly known to fame,  
(Careless to pierce the shadowy cloud—that the  
sun  
The brightest oft—doth love to lie beneath)  
'Thy portrait I would not exchange—my brother,  
For all that Guido—Titian ever painted.

JULIA.

#### BALLAD,

My bowls were of the purest gold  
That mortal eye could view,  
And all the streams that in them roll'd  
Were of the brightest hue;  
My halls they were the resting place  
Of every son of song,  
And Wit and Folly there kept pace,  
And drove their steeds along.

But Wisdom came one wintry night,  
When all were deep in sleep,  
And broke each gem and goblet bright,  
And flung them in a heap.  
She fired the pile; and Folly then  
From all her dreams awoke,  
And she and Wit wept deeply when  
They saw the goblets broke.

But Wit took hold of Folly's hand,  
And said, "Why all this fuss,  
Though Wisdom drives us from this land,  
There's still a home for us:  
A home beneath congenial skies,  
Where all is bright and fair,  
Where Folly lives, but Wisdom dies,  
That house is,—*We know where.*"

Richard Ryan.

#### SKETCHES OF SOCIETY.

The following story is related in the Paris papers:—A young gentleman from one of the French departments, being lately on the point of forming an advantageous union with a lady in Paris, was anxious to be distinguished in his marriage contract by the title of *Chevalier*. He therefore applied to a person,—a sort of universal character, styling himself a *General* at Genoa, a *Colonel* at Venice, a *Duke* at Rome, a *Marquess* at Paris, *Commander* of almost all the orders in the world; past, present, and future, and a member of every learned society in Europe; through the powerful influence of this gentleman, he hoped to attain the wished for honor.

The ribbons of several foreign orders were laid before the young gentleman. He made choice of one, which as the *Marquess* observed, required numerous titles, for the attainment of which many obstacles must be surmounted. "There is only one foreign Sovereign," said he, "who has the power of conferring the decoration; his secretary, however, is my most intimate friend, and probably for a douceur of about two thousand five hundred francs, it might be obtained. The young man readily paid the money, and in a short time, the *General*,

*Duke, Marquess, &c.* came to congratulate him on his new dignity.

At length, I am a Knight! exclaimed the young gentleman; and I have only to purchase a cross and a ribbon. He flew to the Palais Royal, entered the shop of a jeweller who keeps a large assortment of foreign orders, and asked for a cross of the order of the *White Bear*. The jeweller replied, that he had not got it. The *Marquess* informed me it was a scarce thing, thought the *Knight*, as he quitted the shop. He by turns enquired at every jeweller's shop in the Palais Royal, with no better success; when he at length met with a friend, who gave him sufficient proofs of the trick by which he had been duped. He hastened to the hotel of the obliging *Marquess*, but alas! he had set out on the preceding evening for *Constantinople*.

#### THE DRAMA.

DRURY-LANE.—Mr. Kean finished his intercalary season at Drury-lane on Saturday, in Richard the *Third*, which is, we believe, reckoned his *second* best character. He took an affectionate leave of his friends and the public, and was very cordially noticed by them in return. A year or two in America will serve to revive his attractions; in these days nothing delights if long continued.

Covent Garden opened on Monday. It has undergone some alterations and improvements. The grand chandelier is now enlarged and made more brilliant. The fronts of the boxes have exchanged their orange for green, and the old royal lion and unicorn that used to frown with such glittering ferocity above the proscenium, have given way to a rich green drapery with a painted shield of the arms. The *coup d'œil* is handsome. On Monday a Miss Wensley made her tragic debut in Juliet. She is a clever actress, but not yet a Juliet. She once succeeded tolerably in Rosalind. On Wednesday a Miss Green, a young copy of Miss Tree in person, countenance, and awkwardness of attitude, and even in style of voice, appeared in Polly. She was well received. Her voice has extraordinary power.

ENGLISH OPERA HOUSE.—On Saturday, Mr. Bartley performed Falstaff for his own benefit. His general conception and outline of the part did him infinite credit; for it requires no small share of talent to perform this character well. He certainly did so. An objection might be made to a sort of sub-acidness in the less prominent places, which does not seem congenial to the contented epicurism of the fat knight, whose very anger vents itself in quips and satirical jokes. But there was a green vigour in the principal scenes, which afforded great satisfaction; and, in criticising a Falstaff, it ought ever to be remembered, that the actor has not only to contend against the part, but, in many points, against the pre-conceived opinions of perhaps the majority of the audience.

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## VARIETIES.

The French journals mention, that in the department of Gers, a piece of brass has been found in the heart of a block of stone which was lately dug out of a quarry near the city of Auch. It is conjectured that this piece of brass must have been buried in the quarry, where the stone has been forming, for upwards of two thousand years. Some philosophers have asserted that the art of making brass was known even before the deluge!!

On the night of the 19th of August last, there was observed between Lyons and Grenoble, in the direction of the north-west, a meteor of a serpentine form, extending to the length of 80 toises. The phenomenon continued visible for about two minutes, and then disappeared without detonation, leaving behind it innumerable stars of fire.

Naldi and his daughter have made their debuts at the Opera in Paris, in Mozart's *Così fan Tutte*.

## ESTIMATE OF THE NUMBER OF PAUPERS IN PARIS, IN 1819.

First arrondissement, 3,542; 2d arrondissement, 4,434; 3d ar. 4,197; 4th ar. 3,962; 5th. ar. 6,175; 6th ar. 7,155; 7th ar. 5,399; 8th ar. 11,979; 9th ar. 9,629; 10th ar. 8,882; 11th ar. 6,730; 12th ar. 13,283;—Total, 85,357 paupers of both sexes.

## MODE OF WARFARE PRACTISED BY THE YUEN TARTARS,

(From the *Pekin Gazette* of the 26th of March 1817.)

In order to act effectually against certain mountaineers, in a late engagement, the Tartars were ordered to advance, each carrying a bundle of thorns, to enable them to ward off the arrows and stones which were thrown at them. When they had advanced within gun-shot of the enemy they were ordered to fall back on their first position. This manoeuvre was repeated for six successive days, when the mountaineers having exhausted their stock of arrows and stones, fell an easy prey to the Tartars. When the latter attack a town, they are accustomed to seize the inhabitants of the adjacent places, and make them march before them to the walls of the town. Every horseman appropriates to himself ten villagers, whom he dispatches to procure provisions and fuel, or stones and earth to fill up the ditches of the fortress. The peasantry are employed night and day in this labour. Those who work slowly, or who do not procure sufficient quantities of provisions, are massacred. When a town is taken, all the inhabitants, old or young, rich or poor, who oppose the victorious party, are slaughtered without mercy, and indiscriminately.

**THE ECLIPSE.**—From a French Journal. The eclipse, which was so impatiently looked for from the Shetland Isles to the shores of the Adriatic, has at length been seen. Whether it was too much spoken of before-hand, or whether in this, as in other things, we have grown more fastidious than our forefathers, we know not; but certainly very few were satisfied with the effect of the grand eclipse. We expected complete obscurity—

night at noon-day—or at least Milton's *darkness visible*! In vain we provided ourselves with telescopes, helioscopes, pieces of smoked glass, and pricked paper!—In vain we thronged to the bridges at the risk of seeing our watches and handkerchiefs eclipsed! All our hopes were disappointed. We may, however, shortly expect a scientific narrative of this sublime spectacle:—it will probably reveal circumstances which have escaped vulgar eyes. Philosophers promise a much grander effect twenty-seven years hence; and those who may live to see the 20th century, will enjoy an eclipse in perfection.

It is a melancholy instance of the superstitions which prevails in Holland, that the announcement of the eclipse produced a kind of panic among the ignorant class of the people. Many were of opinion that it would occasion a remarkable change in the order of the seasons, or some dreadful revolution in the universe. M. Bourjé, a mathematician of Zealand, published a little pamphlet, with the view of tranquillizing the fears of his countrymen. He observed, that during the eclipse the moon would still be several leagues distant from the sun; and he adds with great naïveté, that consequently no disaster can take place in the Heavens.

**OLIVES: Curious fact in Botany.**—Letters from Provence, mention the total failure of the olive plantations in that part of France. It has, indeed, been remarked, that for upwards of half a century, the olives have shewn a tendency to emigrate. The soil of Provence now appears to be entirely ruined, and no hope is entertained there of the future cultivation of olives. For the last fifty years, none of the young shoots have risen to above five or six feet high. It is the same in the adjacent countries, which have all suffered more or less from the cold of late years. Two-fifths of these plants have been cut down to the very roots; and three years will scarcely suffice to enable them to attain maturity. The olives of Marseilles and Var were some time ago in excellent condition; but all have perished.

**Pun.**—At the commencement of the late eclipse, a gentleman in the country (who would undoubtedly belong to that class denominated, by the writers of the directions for observing the sun on that occasion, inserted in the *Courier*, “Common observers,”) had not been provident enough to procure before hand two pieces of glass to be smoked *secundum artem*, and being at a distance from any place where they might be purchased, was in great perplexity. His friend, who was by, coolly advised him to break one of his drawing room windows for the purpose; “for,” said he, “you ought to spare no pains to promote the advancement of science.”

A shocking accident lately occurred at Cologne. The keeper of a menagerie had put his head into a lion's mouth, which he was accustomed to do to shew the tameness of the animal; suddenly, however, the natural ferocity of the lion became roused, and the man was so dreadfully mutilated that he almost instantly expired.

## METEOROLOGICAL JOURNAL.

SEPTEMBER, 1820.

**Thursday, 14**—Thermometer from 41 to 74. Barometer from 30, 12 to 30, 01. Wind S. W.  $\frac{1}{2}$  and 1.—Light clouds generally passing, with faint sunshine.

**Friday, 15**—Thermometer from 53 to 67. Barometer from 29, 28 to 30, 05. Wind S. W. 3 and  $\frac{1}{2}$ .—The middle of the day cloudy, with rain; the rest generally clear.

**Saturday, 16**—Thermometer from 44 to 65. Barometer from 30, 11 to 30, 15. Wind W. b. S. 2 and 1.—Morning clear; the rest of the day generally cloudy. Rain fallen, .05 of an inch.

**Sunday, 17**—Thermometer from 46 to 66. Barometer from 30, 15 to 30, 05. Wind S. W. 2, W. and N. W.  $\frac{1}{2}$ .—Generally cloudy: about ten in the evening it began to rain.

**Monday, 18**—Thermometer from 49 to 52. Barometer from 29, 72 to 29, 86. Wind N. 1, N. b. W. 9 and W.  $\frac{1}{2}$ .—Generally cloudy till the evening, when it became clear. Continually raining till 11 o'clock A. M. Rain fallen in the night 1 inch, and, .725 of an inch.

**Tuesday, 19**—Thermometer from 37 to 54. Barometer from 29, 99 to 30, 17. Wind N. 3, and N. W.  $\frac{1}{2}$ .—Generally clear; light clouds passing. Rain fallen, .125 of an inch.

**Wednesday, 20**—Thermometer from 30 to 53. Barometer from 30, 11 to 29, 65. Wind S. W. 2, 3, and 4.—Morning clear, with a white frost; the rest of the day cloudy, with rain from 2 till 10 P. M. Ice as thick as a shilling this morning.

On Friday the 29th, at 11 minutes 30 seconds after 8 o'clock, the second satellite of Jupiter will emerge from an eclipse.

On Saturday 30th, at 2 minutes, 3 seconds after 11, the 1st Satellite of Jupiter will emerge from an eclipse.

Edmonton, Middlesex. JOHN ADAMS.

## TO CORRESPONDENTS.

An Amateur's letter has been forwarded to our coadjutor, and due notice will be taken of it.

We should be much obliged to our correspondent to inform us whence Old Reality is derived: if he looks to our last No. he will see that we cannot begin any series of papers without due assurance of having it in our power to bring it to a ripe conclusion. Experience has taught us that this is hardly ever done, but the issue is disappointment; indeed we have reason to reproach several volunteer friends for want of perseverance in their kindness.

A Layman's excellent letter is, we are sorry to say, inadmissible into the *Literary Gazette*, which dreads even an approach to political or religious controversy.

We shall be induced to become subscribers to the *Retrospective Review*, in consequence of our correspondent's (G. R.) praise of it; but we cannot admit the dicta of a third party in matters of criticism into our columns, as coming from our own pens. Public confidence could never be given to a journal so open to irresponsible and accidental opinions.

**ERRATA.**—In the last verse of “The Calm,” in our last Number, for “pregnant lash” it was printed “frequent lash,” and for “our greeting,” “one greeting.”

In our next, we commence “Wine and Walnuts,” the cockney gossip of the last century, from original sources.



## BOOKS PUBLISHED THIS DAY.

*Godwin on Population.*

In the course of October will be published, in one Vol. 8vo.

**AN ENQUIRY** concerning the Power of Increase in the Numbers of Mankind, being an Answer to Mr. Malthus's Essay on that subject. By WILLIAM GODWIN.

Fond, impious man! I think thou yon sanguine cloud, Raised by thy breath, has quenched the orb of day! To-morrow he repairs the golden flood, And warms the nations with redoubled ray.

Printed for Longman, Hurst, Rees, Orme, and Brown, London.

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**ACCOUNT of a TOUR in NORMANDY**, undertaken chiefly for the purpose of investigating the Architectural Antiquities of the Duchy, with Observations on its History, on the Country, and on its Inhabitants. By DAWSON TURNER, Esq. A. M. F. R. S. L. S. &c. author of "Historia Furorum." London: Printed for John and Arthur Arch, Cornhill.

In a few days will be published, Price 6s.

**THE EDINBURGH REVIEW**; or, Critical Journal. No. XLVII. Contents:—1. France. 2. Classification of Rocks. 3. Plan for a Commutation of Tithes. 4. Farington's Life of Sir Joshua Reynolds. 5. Buckhardt's Travels in Nubia. 6. Edgeworth's Memoirs. 7. Hoggs's Jacobite Relics. 8. The Sketch Book, by Geoffrey Crayon, Gent. 9. Ancient Laws of the Scandinavians. 10. Keats's Poems. 11. The New Plan of Education for England. Quarterly List of new Publications. Printed for Archibald Constable and Co. Edinburgh; and Longman, Hurst, Rees, Orme, and Brown, London. Of whom may be had, all the preceding Numbers.

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